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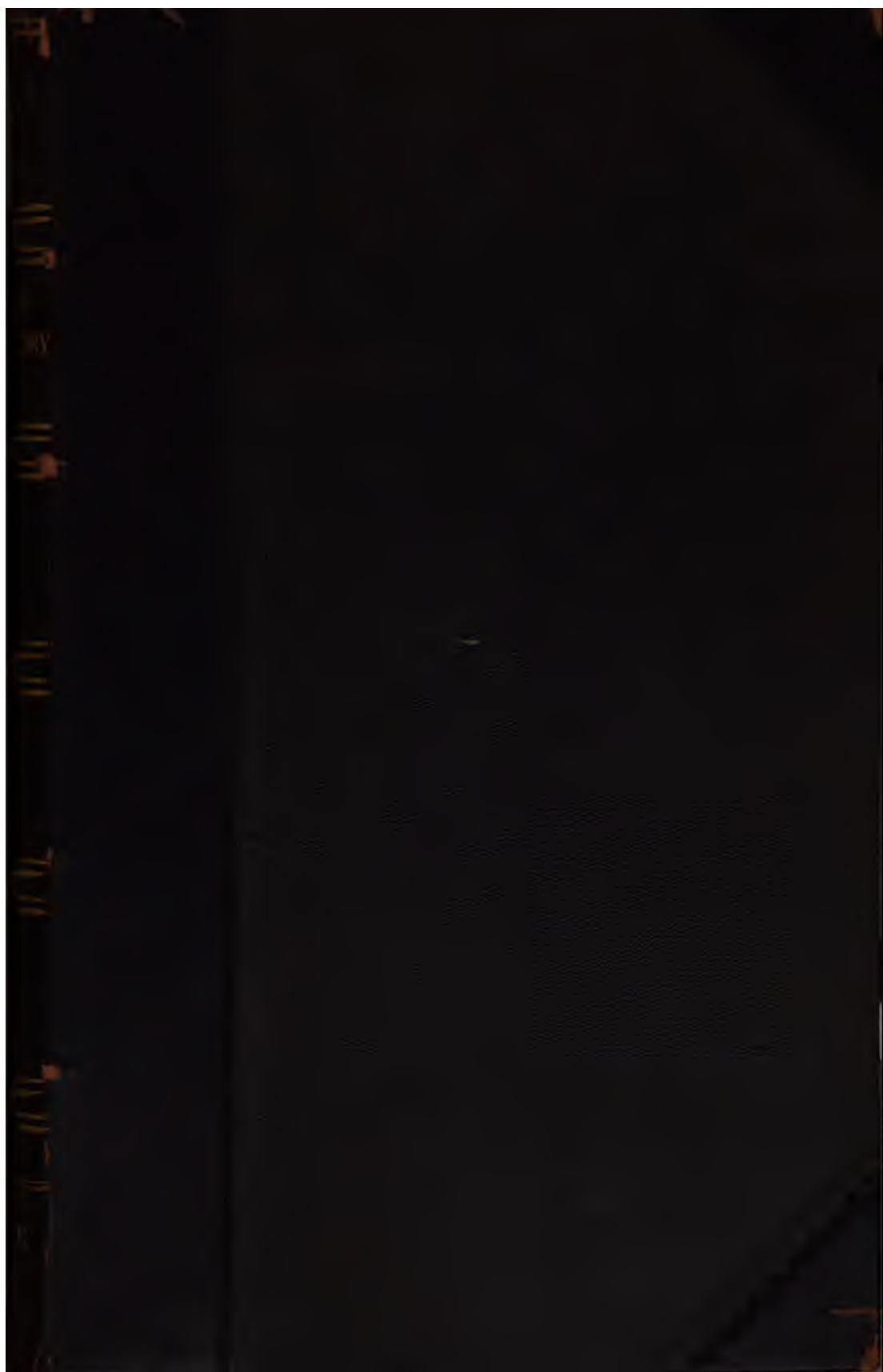
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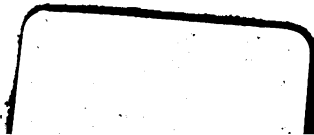
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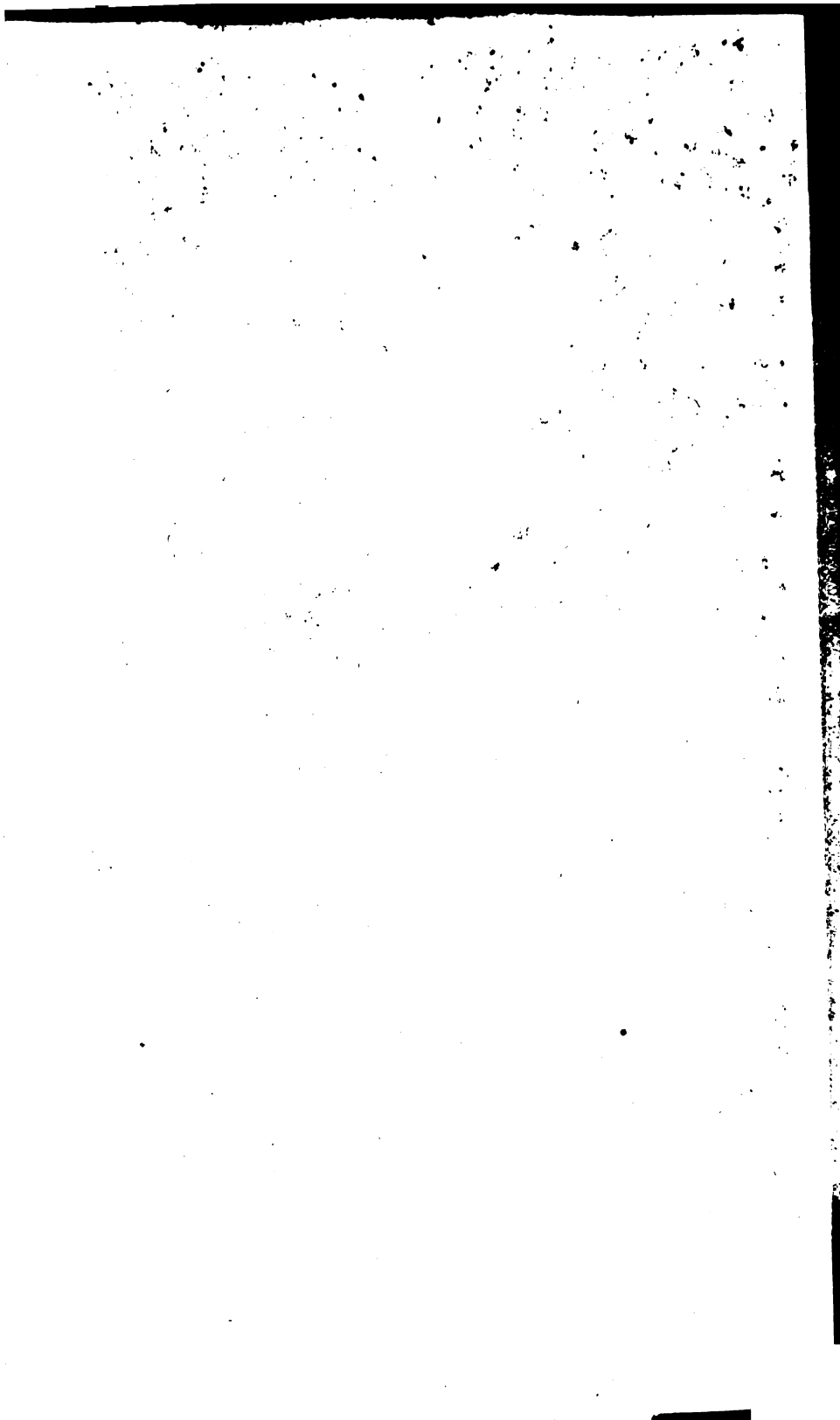
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AN
INTRODUCTORY KEY
TO THE
FIRST FOUR BOOKS
OF
M O S E S :



BEING

AN ATTEMPT TO ANALYZE THESE BOOKS, BY EXHIBIT-
ING THEIR FIGURATIVE NATURE; AND PARTICULARLY
TO SHEW THAT THE GREAT DESIGN OF THE THINGS
RECORDED THEREIN WAS—THE SUFFERINGS OF CHRIST
AND THE FOLLOWING GLORY.

BY THE LATE JAMES MORISON.

P E R T H :

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M,DCCG,X.

101. e. 172

PERTH, 12th Feb. 1810.

THE following Work needs no Introduction to the Public, the greatest part of the Impression having been sold in NOS. ; on the Covers of which, the Author intimated that his design was, to attempt AN OPENING UP OF THE SACRED VOLUME. To his great satisfaction, it found its way into the various corners of the United Kingdom ; and to his still greater surprise, it was received with almost universal approbation. Such a reception leaves no room for panegyric here ; and it can now only be regretted, that the Writer did not live to complete his design. He died on the 20th Feb. 1809, (aged 46,) having gone through the Books of GENESIS, EXODUS, and LEVITICUS, and leaving M. S. for eleven pages on the Book of NUMBERS. His observations on these Books, (those on the camp of Israel, Numb. ii. being as striking as any,) prove his extensive knowledge in SACRED LITERATURE, and will be found not only a KEY to them, but a general guide to the whole BOOK OF GOD.

The most urgent requests coming from almost every quarter, induced the printing of what M. S. was left by MR MORISON ;—to which a few Notes on the remaining chapters of Numbers have been added by another hand.

INDEX.

- A.**
- Abraham and Lot, 23, 25, 29.
 ——— going to Egypt, 24.
 ——— and Sarah, 30.
 ——— offered Isaac, 31.
 ——— his Faith, 33.
 ———'s Burial of Sarah, 33.
 ———'s Sons by Keturah, 35.
- Asher, 67.
 Antichrist, 72, 176.
 Atonement, 152, 179, 210.
 Altar, 121, 140, 153.
 Angel, JEHOVAH, 27, 62, 76, 78,
 82, 100, 125.
 Amalek, 103.
 Attributes of God, 168.
 Adjuration, 188.
 Ashes, 189.
 Animals, Hieroglyphic, 202.
- B.**
- Bible, 5, 175.
 Babel, 22.
 Birth right, 36.
 Bethel, 43.
 Bethlehem, 45.
 Benjamin, 53, 69, 102.
 Bondage, 75, 229.
 Bush, 76.
 Bezaleel, 156.
 Blood-eating, 185, 212.
 Blessings, 227.
 Banners, 239.
- C.**
- Camp of Israel, 242.
 Creation, 6, 7, 8.
 Curse, 11, 24.
 Clean Animals, 17, 200.
 Covenants, 19, 77, 109, 128, 168,
 201.
 Circumcision, 26.
 Cain and Abel, 13.
 Christian Communion, 44, 202, 283,
 215.
 ——— Discipline, 208.
 Consecration of Priests, 147, 149,
 151, 191.
 Candlestick, 136, 222.
 Cloud, 99, 162, 165, 175.
 Covetousness, 109, 125.
 Calf, 157, 159.
 Christianity, 207.
- D.**
- Death of Sarah, 33; of Jacob, 69;
 of Deborah, 44.
- Dinah's defilement, 43.
 Dreams, 51.
 Divination, 54.
 Dan, 66.
- E.**
- Eden, 9.
 Ensigns, 243.
 Enmity two seeds, 12, 21, 38, 46.
 Ear-rings, 44.
 Eating with excommunicants, 54.
 Er and Onan, 49.
 Eight Shepherds, 240.
- F.**
- Fellowship, 36, 130, 169, 191, 199.
 Fat and kidneys, 150.
 Freedom of the Gospel, 117.
 Feasts, 124, 218, 222, 251.
 First-born, 93, 98, 245, 246.
 Faith, 102, 201.
 Fire, 181, 195.
 First fruits, 220.
- G.**
- Goshen, 56.
 Gad, 66.
 Genealogy, 71.
 Garments, 143, 146.
 Goodness, 166.
 Grace, 166.
- H.**
- Hyssop, 97.
 Holy people, 110, 192.
 Hundreds, &c. 238.
- I.**
- Inspiration, 1—4.
 Ishmael, 26, 117.
 Jacob and Esau, 36, 46.
 ——— his wrestling, 42.
 ———'s journey to Egypt, 47.
 ——— his Staff, 59.
 ——— twelve Sons, 62.
 ——— blesses Manasseh, 60.
 Joseph, 47, 50, 68, 99.
 ——— his brethren, 52.
 ——— became known, 55.
 ——— his bounty, 58.
 Judah, 48, 63.
 Issachar, 66.
 Idolatry, 118, 158.
 Jew's borrowing, 90, 172.
 Jewels, 91.
 Jethro, 104.
 Incense, 153.
 Jubilee, 224, 225.
 Jealousy, 247, 248.

INTRODUCTORY KEY

TO THE

SCRIPTURES.

SECTION I.

On the Inspiration of the Scriptures and other Preliminary Inquiries.

IT is a question of the greatest importance, nor should any person who opens the sacred page, neglect to put it to his own mind. Upon what authority do I receive, or read this book? Infidelity, like the other evils which beset human nature, differs in kind and degree. Some read the scriptures because they were educated so to do; or because they observe it to be a practice among many serious and respectable people. Such readers will make it a matter of very little concern. The scriptures come into our hands with the most awful certification: they bear testimony to a TRUTH, by which they assure us, we shall be saved, if we keep it in memory. They as plainly declare, 'The word that I have spoken, the same shall judge you at the last day.' This bible, altogether neglected by many, and read by others as a mere matter of decorum or convenience, will either bring eternal life, or misery, to all who hear it. 'This is the condemnation, that light is come into the world, and ye have loved darkness rather than the light.' Well said our Lord to the Jews, 'If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.' John xv. 23. The scriptures contain the words of the living God; and in this capacity address themselves to every man's conscience, 'As though God did beseech you, we pray you, in Christ's stead, be ye reconciled to God.'

The external and internal evidence of the divine authority of the scriptures, have employed many able pens; and it is not our purpose to occupy our scanty pages, with retailing that kind of support which may be given them from historical, or collateral circumstances; nor do we mean to enter particularly into that kind of reasoning, which is founded upon outward proofs, because, we are persuaded, that unless the scriptures come to the conscience, with the powerful demonstration of the Spirit of God, any other evidence is of very little consequence.

Man, with all his boasted energies and powers, stands before God, a poor, guilty, ignorant, short-sighted being. Deprive him of revelation, and what is he? or what knows he? He bears in his conscience the impressive traces of the finger of God, reminding him, that he is a sinner; that there is a hereafter, and that the judgment of God awaits him. Can his researches give him any consolatory information about *hereafter*? Can all his reasoning faculties, his knowledge, or his investigation, throw any light upon the grave to him? Can they illuminate the valley and shadow of death? It is *fashionable* (for there is a *fashion* in religion, as well as other things) to celebrate the writings of the heathen sages of Greece and Rome. Well, let us hear them. Were ever words more literally applicable, than those of Paul concerning them, 'Professing themselves to be wise, they became fools?' In a word, man, though in the highest seat of worldly honour, and possessed of all the advantages which literature and human knowledge can give him, if he wants the understanding, which the scriptures only can communicate, he is 'like the beasts that perish,' Psal. xlix. 20. Without the light of revelation, he wanders and gropes in darkness, uncertain but the next step may plunge him into the abyss; and perhaps dreaming about annihilation, as his highest hope.

To illuminate man, as to a future state, to discover to him what he has to fear, and what to hope, at that important period, when the body must return to the dust, and the spirit to God who gave it, is the chief and important office of revelation. As *she* speaks of matters known only to God, the mind of man can receive no solid consolation from what *she* says; but in so far as he is persuaded, that it is God who speaks to him in the scriptures. To those who consider their bible as *merely* a system of morality, giving them a set of sound regulations for the government of life and conduct, it is a matter comparatively of little moment from what quarter it comes; but to those who open their bible, for an answer to the important questions 'Wherewithal shall I appear before God?' or 'What shall I do to be saved?' it is of the greatest importance to know, upon what authority the answers to these questions, which the bible furnishes, rests:—Is it from heaven or of men?

Considering the scriptures in this most important point of view, as invested with the power of conveying peace and comfort to guilty man here, and eternal bliss hereafter, it is not without cause that our Lord has said, 'take heed *how* ye hear;' for we must again repeat, that the scriptures will either be of value to us, or not, in proportion as we are persuaded that they are of God.

When man became a transgressor against his Maker, and death, in all its dreadful consequences, hung over his devoted head, it pleased the Father of mercies to *reveal* mercy to his mind, by a word of promise. In after ages, this door of hope was laid more and more open to his view; God gradually *revealing* more clearly his gracious plan, till at length, in the fulness of time, the whole mystery of godliness was unfolded. God sent forth his Son, made of a woman, made under the law, to redeem us, the guilty children of men, from under the curse of that law. The *manner* of revelation was varied in different

ages. God spake unto the fathers, at sundry times, and in diverse manners; but it was always suited to the state of the church of God at the time. In Eden, God, the Word, spake directly and immediately to our first parents; and in the patriarchal age, he *revealed* himself by *word* or vision. This *manner* of revelation was suited to the age; for, from their longevity, tradition was much more certain than it can possibly be in different circumstances. When the church of Israel was taken into covenant, *revelation* was committed to writing; and in the ceremonial law of Moses, it assumed a new form, not only more adapted to the state of the church, but, by means of their ritual, and the writings of their prophets, the doctrines of revelation were carried abroad among the nations. When the Word was made flesh, and dwelt among us, the Lord himself gave the word, and all that the law and the prophets had foretold began to be fulfilled. But when, in addition to this, after his resurrection, the Holy Spirit was sent down from above, and the apostles were divinely inspired for the purpose, they were directed, not only by their doctrines, but by their writings, to complete and finish all that infinite wisdom sees meet to *reveal*; all that man needs to know. That same Jesus, who spoke on earth, has sent to testify the truth of the scriptures, with this awful admonition: 'if any man shall add to what these scriptures *reveal*, God shall add to him the plagues that are written therein; and 'if any man shall take away from them, God shall take, away his part out of the book of life, out of the holy city, and from the things which are written in this book.' Rev. xxii. 18, 19.

But it may be said, the question still remains, How come we to know that the *Bible*, which we have among our hands, is a faithful copy of God's revealed will? It shall be our study, in examining the different books into which the scriptures are divided, to attend to this question. At present we may remark, that the faith of God's elect in this respect, that is, the confidence which they have in the scriptures, stands not in the wisdom of men, nor any proofs which their *wise* reasonings can afford, but in the power of God. And this appears chiefly in the following respects:

1. What the scriptures testify of man so exactly corresponds with what every man feels, knows, and experiences in himself, that he is compelled to acknowledge, This could only come from Him who searches the hearts, and tries the reins of men. When the word of God comes to the conscience, quick and powerful, sharper than any two edged sword, it proves its divine original, by piercing, even to the dividing asunder of soul and spirit. Thus, when Nathan came with divine revelation to David, and applying it thus, *thou art the man*; Nathan had no occasion to adduce any evidence to David that he was really commissioned to speak so to him: David *felt* in his conscience that the revelation was from God. When the woman of Samaria was conversing with the Lord, he wrought no miracle to satisfy her that it was the Messiah himself who spoke to her: his words pierced to her soul; 'Come,' said she, 'and see a man who hath told me all things that ever I did; 'is not this the Christ?' John iv. 29. The *first* proof, then, which we adduce, that the scriptures are the word

of God, is this, that when they are brought home to the conscience by the Spirit of God, the conviction of sin which they produce, is what God only could effect.

2. The relief which the awakened conscience of a sinner finds from the truth revealed in the Scriptures, bears ample testimony to their divine origin. Although man, in the hour of health, finds many remedies, or at least *palliatives* to his diseased mind; yet when God is pleased to draw near to him, and bring the fear of the wrath to come home to his mind, what then can give him ease? Conviction of guilt is the genuine source of suicide, madness and despair; for man can sustain all his other infirmities; but a wounded spirit, who can bear? It is in this situation that the inefficacy of all human aid is experienced; and it is in this situation that the divine authority of the scriptures is truly seen. When these very scriptures which we have already seen, are alone quick and powerful to penetrate the innermost recesses of the heart, appear mighty through God to the pulling down of strong holds, casting down imaginations, &c. and bringing every thought to the obedience of Christ;—the rich relief which these scriptures are calculated to give the guilty heart of man, is the highest possible proof that they are of God. When Peter heard his Lord, with the voice of omnipotence, say to the stormy sea, 'Peace,' and there was a great calm; overwhelmed with the divine power there exhibited, he exclaimed, 'Depart from me, O Lord, for I am a sinful man.' Just so, when the attention of a guilty sinner is drawn to the cross of Christ, and there taught to know God's glorious plan of saving sinners, even the chief; when he beholds the eternal God suffering the wages due to the sins of his guilty people, his mind not only tastes of a peace which passeth understanding, but he rejoices with joy unspeakable. Now the scriptures, in administering this consolation to the conscience, by testifying of Christ and him crucified,—working what none other than God could work,—carry irresistible evidence to the mind, that they, like their author, proceeded and came forth from God.

3. We have seen, that the grand object and design of revelation is to proclaim salvation from the wrath to come, and this by the death and resurrection of the Son of God; so we shall find Moses and the prophets, as well as Christ and his apostles, all bearing testimony to this truth. The antediluvians and patriarchs stood in need of the great salvation as well as we; there never was another name given under heaven, among men, whereby they could be saved, but the name of Jesus. The *revelation* which God made of himself to them, must therefore preach the same gospel, or one of two consequences, equally profane, will follow, viz. either there was *then* another way of salvation, or the *revelation* which God saw meet to give them, and which we have recorded in the book of Genesis, was inadequate to the end. In like manner, as to the Israelites, and all the Old Testament saints; these all died in the faith of the Messiah; the ground of their faith was that revelation, which is left on record to us in the scriptures of truth. When we therefore see these scriptures, uniting in one common testimony, to the sufferings of Christ, and the glory

that should follow; when we see all the histories they relate, the circumstances they mention, the characters they introduce, the ordinances they institute, all connected with the one great plan of God, must we not say, This cannot be the device of man, it must have come forth from 'The Lord of Hosts, who is wonderful in counsel, and excellent in working!'

This invaluable revelation of God, is called **THE BIBLE**, *i. e.* **THE BOOK**, as supereminently distinguished from all others. It is called *the book of God*; hence the Redeemer says, 'In the volume of *thy book* it is written of ME.' That portion of this book which contains the revelation given by God, before the coming of Christ, is called the *Old Testament*, in distinction from the *New*, which was given by the Lord himself, and confirmed to us by them that heard him. The *Old Testament* comprises thirty-nine books, as divided in the English version we use, as well as most others extant; but among the Jews, they consider their scriptures as including only twenty-two books, corresponding with the number of letters in the Hebrew alphabet. This is owing to their arrangement of them; Judges and Ruth are connected with them; the two books of Samuel, Kings, and Chronicles, are considered as one book each; Jeremiah and the Lamentations are united; and the twelve minor Prophets form but one book.

The first five books, called the *Pentateuch*, were written by Moses, and secured as a sacred deposit in the tabernacle, where the ark of the covenant was placed. To the same sanctuary were consigned, as they were successively produced, all those historical and prophetic books, which were written from the time of Joshua, to the time of David. Solomon lodged these, along with the ark, in the temple which he built, and added the inspired productions of his own pen. After him, a succession of prophets continued to denounce vengeance against the infidelity and disobedience of the Hebrew nation, and to predict the calamities which should follow. Jonah, Amos, Isaiah, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, and Obadiah, successively flourished before the destruction of the temple. About four hundred and twenty years* after its foundation, the temple being rifled and burnt by Nebuchadnezzar, the original copies of the inspired writings were doubtless removed to Babylon, where we find Daniel referring to them, Dan. ix. 11, 13. But, during the captivity, it appears evident, that copies were multiplied, and in possession, not only of Hebrew captives, but

* Attention to the typical fulfilment of scripture, furnishes a powerful argument for its divine original. By what natural coincidence can we attempt to account for the following circumstances? From the calling of Abraham to the Exodus from Egypt, includes about 420 years; from the Exodus to the building of the first temple, 420 years; the duration of that temple, 420 years; the duration of the second temple, from its cleansing and consecration to its destruction, also about 420 years. By considering that each of these periods have the same typical object, it will appear very striking.

dispersed among the nations where they were scattered. During this captivity also, the Lamentations of Jeremiah, and the Prophecies of Ezekiel and Daniel, were added to the sacred collection. About the year of the world 3468, the Jews returned from captivity; and in about fifty years thereafter, we find Ezra the scribe engaged in the worship of God according to the law of Moses. On this occasion also we find him employed in copying the scriptures; when he introduced the *Chaldean* character, which is still used in writing or printing what we call *Hebrew*. To this collection of Ezra, including the book bearing his own name, were afterwards added the books of Nehemiah and Malachi, probably by Simon the Just. In the prophecy of Malachi, the Old Testament scriptures are completed. We shall make a few remarks on the *New Testament scriptures* in their proper place.

SECTION II.

Of the Book of Genesis.

THIS book, the first in order and date, is entitled *Bereschith*, the *beginning*, in those Hebrew copies, which adopt the division of the Pentateuch into five books. It is usually called *Genesis*, from the Greek word meaning *generation*; and it is remarkable that the New Testament also opens with *biblos geneceas*, the book of the *generation*. It was incontestably written by Moses, and includes the history of the first two thousand three hundred and ten years of the world. From the long period of time which it includes, the account of transactions is very concise, though sufficiently copious to exhibit a most interesting view of the gospel in the patriarchal age.

CHAP. I.—This book opens with an account of the great work of creation. Every circumstance recorded concerning it, bears the most striking evidence of truth; very opposite indeed to the wild and inconsistent theories which have at different times been imagined by fanciful men; whose creed and extravagant conjectures concerning creation, only prove the impossibility of treating such a subject without the aid of inspiration. Moses writes, not in a philosophical style, but in a style adapted to every apprehension; simple and concise, yet divinely elegant; calculated to give the justest ideas of that *Almighty Word* which called all things into existence.

In reading this chapter, we recommend to the reader's attention, the view of the godhead which it exhibits, the Father, Word, and Holy Spirit, these three, which agree in the work of the first creation, as they do in that of the new creation of God. This *distinction*, yet *unity* of the godhead, is a doctrine which *revelation* only could

communicate, and which man's finite capacity never can fully comprehend; for, as Job says, 'Who can by searching find out the Almighty to perfection!' We find the WORD commanding, the SPIRIT brooding and operating, and the Father divinely approving. In like manner, in God's new creation, he who spake all things into being, creates by his powerful word. 'Of his own will begat he us, by the word of truth, that we should be a kind of first fruits of his creation.' James i. 18. The Spirit which moved upon the face of the abyss, Gen. i. 2, operated in the womb of the virgin, in the conception of Jesus Christ; and operates in the hearts and consciences of all the elect of God. While he who at first declared all the works of creation to be *very good*, declared on the holy mount, 'that he is well pleased,' because his beloved Son had 'finished the work which his Father gave him to do;' and when the Son shall deliver up his mediatorial kingdom to God, even the Father, in its perfect state, then will all the works of the new creation be found *very good*, in the highest sense of the expression.

The account of the first creation, as delivered by the Spirit of God in this chapter, contains all that is necessary for man to know on this subject. It is written, however, to inform the Christian, about what more nearly interests him, viz. the *restitution of all things* by the second Adam, the Lord from heaven. The entrance of the curse by sin, has marred all the works of God: the raging elements, the still more boisterous passions of the human mind, the ferocity of the brute creation, and above all *death*, too plainly prove, an awful alteration in the works of God, since they were declared *VERY GOOD*. It is the glorious undertaking of the Blessed One, who rejoiced at the first creation, in the habitable parts of the earth, to restore, with renewed and increased glory, that which is now marred and defaced. 'He that sits on the throne, says, Behold I make all things new,' Rev. xxi. 8.

It was a very general opinion among the Jews, and it has been adopted by many since, that when the Psalmist says, 'one day is with the Lord as a thousand years,' Psal. xc, there is an express reference to the days of creation, which are as a thousand years of the new creation. This appears to be much supported by the manner in which the text is quoted, 2 Pet. iii. 8, where it is adduced as a proof that the Lord is not slack concerning his promise of coming again to restore a new heaven and earth, wherein dwelleth righteousness. Although we will not vouch for the accuracy of every point, it may prove useful as a key to those who wish to trace this subject further, to mention,

1. That as the evening and morning distinguished each of the six days in the *first* creation, so we will find, every evening and morning of the *new* creation marked in like manner at every thousand years. Thus, the entrance of sin and death, with the light of the gospel, were the evening and morning of the first day, or first thousand years. The universal wickedness of mankind, the deluge and destruction of the old world, with the deliverance of Noah, and the renewal of the covenant of grace to him, were the evening and morning of the second

day. The world sunk in idolatry, and the calling of Abraham, with the covenant renewed by God to him, bounded the third day. The gross departures of the church of Israel after the gods of the nations, and the sure mercies covenanted to David and Solomon, bounded the fourth day. Darkness filling the earth and gross darkness the people, before the light which God had prepared, a light to lighten the Gentiles, and the glory of his people Israel, began to spring, bounded the fifth day. The darkness of Antichrist, and the angel flying through the midst of heaven, preaching the everlasting gospel, bounded the sixth day. And, lastly, the infidelity and wickedness of the latter days, with the ushering in of the Sun of Righteousness in the morning of the resurrection, will bound the seven thousand years, which God hath sanctified and set apart for the refreshment of his people, the true Sabbatism of the people of God.

2. A very great similarity may be traced in the works of the corresponding days of the first and second creation. Thus, the first day produced light to this lower world, and this, we see, previous to the sun being placed in the heavens. In like manner, the promised *seed of the woman* beamed light into the hearts of Adam and his guilty family; and the spreading of this light, by Abel's sacrifice, Enoch's translation, &c. seems to have been the principal work of God in his new creation during the first thousand years. On the second day, we find the separation of the waters by the firmament; and in the second thousand years, we not only find the separation by the flood, but a most awful separation between the *sons of God*, and the *children of men*. On the third day, we find earth and seas distinguished. In like manner, in the third millennium, we have the separation of the church of God from the world, which began in the calling of Abraham, and is carried on in the history of his posterity. In a word, the history of the third thousand years, or third millennium, viz. from Abraham to David, is pretty amply related; and is an obvious narration of God separating the spiritual seed from the *seas*, or collected peoples. In this day, the herbs in the church or garden of God were planted. On the fourth day, the two great lights were planted in the heavens, viz. the kingdom and church of Christ, established before God as a light before him in Jerusalem. This was the lamp ordained for God's anointed; the sun which was afterwards to be turned into darkness, and the moon into blood. On the fifth day, the waters produced the great whales, and the fish of every kind. And in the fifth millennium, life appeared bringing forth abundantly among the nations; and at same time, the great leviathan, the antichristian kingdom, was the peculiar work of this millennium. In the sixth day, beasts and cattle were created; and finally man, in the image of God, to have dominion over all the works of God. In the 18th chapter of Revelation, we have the two appearances of the antichristian kingdom, represented, first, as the great beast from the sea, which we have already seen on the preceding day; and a second beast from the earth. Perhaps also the renewed light of Christianity, over what in scripture figure may be called *the earth*, may be included in the work of this day. But, lastly, the finishing

work of the creation of God, shall be displayed in the resurrection of his elect, who, as they have borne the image of the earthly, are now to appear in the divine nature, in the perfect image of the heavenly. We know not what we shall be, but we know that when he who is our life shall appear, we shall be like him. Man, who forfeited the proper dominion over this lower world, with which he was invested, shall now be restored to it in its utmost perfection. Let the attentive reader pursue this subject closely; he may perhaps find more in it than he may be at first aware of.

CHAP. II.—It is remarkable, that as we have but a very concise account of the first two thousand years, there is nothing mentioned in this portion of scripture but is of the most extensive importance. The second chapter of Genesis commences with the first positive institution of *heaven*, the sanctification of the *seventh* day. It is fashionable at present, to undervalue ordinances, however expressly commanded, unless those of a *moral* nature. Now, in the first commandments of God, we find nothing *moral*, but wholly *ceremonial* or *typical*. We may be branded, as being hostile to *mortality*; this is not the case; but let *mortality* have her proper place. All the first institutions of heaven were intended to preach the faith and hope of the gospel. That gospel, properly attended to, is the best preacher of morality. As the Sabbath was made for man, it must have been intended to point out to him some important truth; to Adam, it was the time appointed for his enjoyment of communion and fellowship with God; to us, it answers the same end now, while it also points forward to eternal rest. In the 7th verse of this chapter, we have a striking and comprehensive account of the constituent parts of the human frame, much entitled to attention, because frequently referred to in other parts of scripture. The body was formed of the dust of the ground: to that dust it returns at death; but dissolved by death, like a grain of corn cast into the ground, it first dies, that it may spring forth with tenfold vigour. The body enjoys *natural* life from Adam, who was a living soul; but it participates in *quickened* life from the grave, through Jesus Christ. God breathed into this body, the breath of *lives*, viz. *natural* life, by which it exists; *vegetative* life, by which it grows and *vegetates*; *spiritual* life, which lies in God's favour. Man enjoyed this spiritual life till that day in which he ate the forbidden fruit, but that *very day he died*; his natural and vegetative lives continue with him till the body returns to dust. It is of the *spiritual* life our Lord says, 'He that eateth of this bread shall live for ever.' John vi. 58.

We have next an account of the garden of Eden, and of man's situation there. It would much exceed our limits to enter more minutely into that subject, than to say, that it must have respect to something farther than merely Adam's temporal happiness; for, 1. The first paradise is always spoken of as a figure of the great paradise of God, where God's elect are to enjoy supreme blessedness with himself. 2. The trees of Eden are uniformly used as emblems throughout all the scriptures. Jesus Christ is the tree of life. This

present evil world is the tree of knowledge of good and evil. We all stand now, as Adam stood then. Christ himself says, 'If any man eat of my flesh, he shall live for ever.' Thus is he *now* our *tree of life*. 'Whosoever liveth and believeth on me, shall never die.' John xi. 26. Adam, through unbelief of God's word, sought a life in the tree of knowledge, which brought ruin on him, and he was cast out of paradise. Just so *now*, if 'the life which we now live in the flesh, is *not* by the faith of the Son of God,' we shall perish; we shall lose our part in the tree of life, and in the paradise of God. The garden of Eden represents the church of the living God; and the trees there, which are pleasant to behold, are trees of righteousness which the Lord hath planted. The river, which waters this garden and refreshes the trees of the Lord's planting, which is also to be found in the heavenly paradise, is the gospel of the grace of God, which waters his vineyard continually. It is said to divide into four heads after leaving the garden; and the attentive reader will be pleased to observe, that the course of these different heads, plainly trace out the channels in which the gospel ran abroad upon the earth.

In the conclusion of this chapter we have a most interesting account of the formation of Eve from Adam's rib, during his deep sleep, which Paul expressly warrants us to consider as the great mystery of Christ and his church. Adam represents the second Adam; his deep sleep, the sufferings and death of our Lord; then it was that from his pierced side that church was formed, of which says Paul, 'we are members of his body, of his flesh, and of his bones.' Eph. v. 29—32.

CHAP. III.—We are now called to enter upon these most interesting of all subjects, the entrance of sin, and the deliverance from the curse. Those who are so averse to admit the figurative language of scripture, are puzzled extremely to account for the vehicle of Satan's first temptation, *a serpent*. Let such writers and readers as feel so disposed, amuse themselves with answering the cavils of critics, and the sneers of fools on this subject; it shall be our province to attempt a plain and scriptural investigation of it. We have already stated, that it appears the situation of Adam in paradise corresponds with our situation now: he lived by a commandment, as we do; for 'this is his commandment, that we should believe on the name of the only begotten Son of God,' who is the true *tree of life*. In like manner we observe, that there is nothing uncommon, nothing contrary to what is daily experienced in the first temptation; otherwise Paul was wrong to say, 'But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.' 2 Cor. xi. 3. As the serpent is characteristic of guile, subtilty, and deceit, so his form was assumed by Satan, as his character daily is by the tempter, corrupting the truth of the gospel. God had placed our first parents in paradise, setting before them, life from the tree of life, and death from the tree of knowledge. There are no proofs mentioned as adduced, of the life giving power of the one, or the mortal quality of

the other; but simply the *divine word*, as to these trees. Satan, by the serpent, reasoned their minds out of the belief of the simple truth God had set before them; and he gradually persuaded them, not only that they should *not* die from eating the tree of knowledge, but that the highest happiness and most perfect attainments would infallibly ensue. So is it at this hour; the gospel sets the tree of life before us, as connected with present and future bliss: the tempter sets this world, and assures us, that every thing gratifying to man is to be found in it, while certain death is by no means the penalty. In every age and nation. Satan's temptation has had the same object, we had almost said the same language. Believing this father of liars, as we are all most prone to do,—persuading herself that every gratification would follow,—Eve ate and gave her husband, who partook in her transgression, and became subjected to the same penalty. Their conduct under the impressions of guilt, was the same as in all future ages: their eyes were opened; they found themselves naked and exposed to shame and everlasting disgrace; they therefore betook themselves to the only frail covering they could devise, fig-leaves.

In the 8th verse we are told, 'And they heard the voice of the Lord God walking in the cool of the day.' It has been often remarked that it should be read, 'And they heard the voice, Jehovah God, walking in the wind of day.' Here three things are remarkable: 1. That the *voice* here has distinct personality ascribed, when it is said to *walk*. 2. That the *Voice*, or *Word*, who was in the beginning with God, by whom all things were made, and who was made flesh in the latter days, is JEHOVAH GOD. 3. That he appeared to our first parents in the same emblem of the divine presence, which he often afterwards assumed, viz. *wind*, or *whirlwind*; so Job saw him, Job xxxviii. 1. See also Ezek. i. 4, &c. The effect of conscience, and the fear of wrath, are admirably expressed in the conduct of Adam.

The denunciation of the curse, and annunciation of the gospel, must particularly attract attention in what follows. The curse is first pronounced on the serpent, as the instrument of sin; a curse which we see literally executed on all the *serpent race* to this day; on their belly they go, and dust they eat. It is probable, however, that even the serpent's curse has a farther aspect, than what appears executed on the bodies of these reptiles; for it is one of the promises that shall be fulfilled in the new heaven and new earth, that 'dust shall be the serpent's meat.' Isaiah lxxv. 25. Before offended justice proceeds to pronounce sentence on guilty man, mercy interposes, and the gospel is preached before the curse is pronounced; nay, more, the gospel of mercy to man, is introduced as part of the curse on the serpent. In ver. 15, we have this astonishing display of the kindness and love of God our Saviour, which, though only in promise, supported the hearts of God's elect for four thousand years. Remarkable is every word in the blessed promise: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. I WILL, reminds us of the

divine omnipotence of the speaker ; and that however awful the effects of this *enmity* has appeared on many occasions, it results from his uncontrollable I WILL. The *enmity* is between two seeds, viz. the seed of the woman, strictly so called, not merely because the Messiah was to appear in the likeness of sinful flesh, but as he should be properly the woman's seed, being born of a virgin who had not known man ; and connected with him all that spiritual seed, those children, whom he is not ashamed to call brethren. On the other party appears all the seed of that serpent, who was a liar at the beginning, and of whom Jesus said, 'Ye are of your father, the devil, and his works ye will do.' Between these seeds, an enmity commenced in Eden, and has subsisted in all ages, and will subsist till the last enemy shall be destroyed. It was this enmity that bruised the heel of the Son of God, who bruised the head of Satan, triumphing over him in his cross. This promise included a blessed hope, in which all the Old Testament saints died, and which we have now the fullest evidence has been fulfilled. Jesus Christ, who was born of the virgin, by bruising the head of the serpent, where all his poison lay, extracted the curse and all its consequences ; he finished transgression made an end of sin, and brought in everlasting righteousness.

Although the curse, as far as it extended to man's *spirit*, or the eternal part of it, is thus done away by the seed of the woman, the temporal part of it remains ; and the whole race of Adam are subjected to it. The woman must undergo her sorrow in conception and birth ; she must be subject to her husband, because she was first in the transgression. Yet although she bears a remarkable portion of the curse, that very sorrow in which she brings forth children, is an earnest to her of salvation through child-bearing, if she continue in the faith. Man now experiences sorrow and trouble ; the very ground is cursed for his sake ; it produces him thorns and thistles ; and in sorrow he eats of it, till he returns to the dust from whence he was taken. Long and anxiously has man sought to find a blessing in this earth, which the Lord hath cursed ; but all in vain. The curse is entwisted with every earthly enjoyment ; and all men must struggle out their appointed time, seeking rest and finding none, till they lie down in quietness in the grave. There the weary are at rest.

Adam, believing in the divine promise concerning the blessed seed to be born of the woman, called her name Eve, (*living*), because all the living were to spring from her. God also made them coats of skins, generally understood to be the skins of animals slain in sacrifice, which it is reasonable to suppose were now instituted. The covering of these skins forms a proper contrast to the fig-leaves

The 22d verse has occasioned much perplexity to the learned ; we shall only remark that it appears to us something in this way. 'Behold, the man has now literally become what the serpent promised, as Gods, knowing good and evil. Lest he therefore should now seek life in this earthly paradise to which he has forfeited his title, the Lord God drove him out of Eden, and placed cherubim and a flaming sword to keep the way of the tree of life.' The natural

idea arising from these words, as they stand in our translation, is, that God, after driving man from Eden, erected cherubim and a flaming sword to prevent his attempting to return. Many ingenious expositors and critics form a very different idea of this passage. We cannot attempt to enter particularly into the different views given of the subject; only in general, that cherubim and flaming swords are considered as representing the mystery of godliness, and attendants on divine worship, which God instituted to be observed at the east of Eden, in order to *point out the way to* Jesus Christ, the true tree of life. He who was worshipped dwelling between the chreubim in the tabernacle and temple, was worshipped at the east of Eden, between the cherubim also, and that accompanied by the visible emblem, the Schechinah, or flame of fire.

CHAP. IV.—According to the divine commandment, ‘increase and multiply,’ Adam knew his wife, and she bare a son, and called his name *Cain* (acquired, or procured); for, she said, ‘I have gotten the man, Jehovah.’ Filled with the promise concerning the seed to be born of her, she thought the promise now fulfilled. Again conceiving, and probably satisfied of her mistake, as to Cain being the seed of promise, she called his name *Abel*, (*vanity*.)

It will be interesting to the reader to attend particularly to the concise history of Cain and Abel, as unfolding the nature of primeval worship. They both sacrificed or offered to God. Their offerings appear both to be by divine authority; for the very same kind of offerings, viz. lamb, or firstling of the flock, and the fruit of the ground, are sanctioned by the Levitical law, Exod. xiii. 11, 12. Lev. ii. 12. xxiii. 9. Indeed we must be satisfied, they were conducted by divine revelation in what they did. Divine foreknowledge of the first born of the virgin, could only direct Abel to bring the *firstling* of his flock. The very time was appointed, viz. ‘in process of time;’ the Hebrew reads ‘at the end of days,’ viz. the seventh day, the day sanctified for the worship of God. In like manner, the place; ‘they brought it to the Lord.’ How could they bring their offerings to the Lord, unless an instituted place of worship, by his residence, had been known: and this was, between the cherubim and fire at the east of Eden.

We are next told, that God had respect to Abel and his offering, but not to Cain’s. This must have been visibly manifested, otherwise Cain would not have known it. The usual manner of God shewing respect to an offering, was by fire; hence Elijah said, ‘The God that answereth by fire, he is God.’ See Lev. ix. 24. Judg. vi. 21. 1 Kings xvii. 38, &c. If it be asked, why God had respect to Abel’s offering, and not to Cain’s; we answer, because the former was offered by faith, Heb. xi. 4. The remonstrance that took place between the Almighty and Cain, discovers the nature of revelation at this period, by immediate communication with Jesus Christ himself. It would also appear that Cain and Abel, in this transaction, had an eye to the birth-right, from the Lord’s words, ‘If thou doest well, *the excellency is thine*.’ Bishop Wilson reads the latter

clause thus: 'And if thou doest not well, the sin-offering is at the place of access or worship.' The consequence of Cain's unbelief was hatred to the truth; and he slew his brother, the first martyr for Jesus Christ. Here the first fruits of the enmity put between the seeds was manifested, and the two very opposite principles which have appeared dividing the whole human race ever since.

We have, in the sentence upon Cain, the first instance of excommunication, or separation from the church of God. 'From thy FACE,' says Cain, 'shall I be hid,' verse 14. Again, in verse 16, it is said, that 'he went out from THE PRESENCE, Jehovah.' Were there no other proof, these passages are so expressed in the original, as to leave no doubt, that there was an established place of worship at the east of Eden, where God's *face* and *presence* were established. We may add, that it is by no means clear, that there ever was a place called *Nod*; the text seems merely to imply, that when Cain went out from the established place of God's worship, he continued a vagabond or wanderer *from* the east of Eden. These passages, by adopting the very terms afterwards applied to the tabernacle and temple, evidently point out, that there was a symbolical appearance at the east of Eden, corresponding to what was afterwards called the *face* of God, or his *presence*. From many passages, this was evidently the *Schechinah*, or typical glory, which had its station on the mercy-seat, between the cherubim, above upon the ark; and this confirms us in the conclusion, that the *cherubim* and *flaming sword* were the symbolical glory between the cherubim. Now, as the great design of these visible displays of the object of worship, was to point forth to the worshippers, that the Word should in due time be made flesh, and dwelling among us, shew forth his glory, the glory as of the only begotten of the Father, it plainly follows, that the object, ground, and nature of worship, was the same *then as now*, Jesus the Son of God, and atonement by his blood, shed for many for the remission of sins.

It may be expected, that we should take some notice of the mark set on Cain, and of the sevenfold vengeance of Lamech; but these have been so long subjects of disputation, and diversity of opinion, that we shall only observe: 1. It appears obvious, that as the life of Cain was justly forfeited, as a *shedder of blood*, it pleased God to preserve him for the fulfilment of his office, as the father of that seed, which sprung from him, who was not only a liar, but a murderer from the beginning. 2. That Cain, and his descendant Lamech, with their posterity, were evidently the *antichristian seed* of that age: in her has always been found the *blood of prophets*; and sevenfold, yea, seventy times sevenfold vengeance shall be taken on her posterity, when they get their 'blood to drink.' Cain built a city, where he and his descendants remained distinct from the *sons of God*, of whom we shall take some notice presently.

We have next an account of Cain and his descendants. We find them very ingenious in *worldly* inventions, but we have no account of their worship of God. Cain's family appears to have been very like the Jews, who, after embroiling their hands in the blood of their *right*

sons brother, have ever since wandered as vagabonds and outcasts from God's house.

After Abel's death, God gave Adam another son, whom he called *Seth*, that is, *appointed*, viz. to fill up Abel's room, as the representative and progenitor of the *seed of the woman*. Men now began to associate in publicly calling on the name Jehovah:

CHAP. V.—The generation of Adam, in this chapter, means, a genealogical account of his descendants; but it is confined to the line of Seth, or those among whom the *calling on the name* JEHOVAH was maintained. Of all this genealogy, Enoch is the most remarkable. He walked with God, or in faith, Heb. xi. 5, 6. God communicated to him the spirit of prophecy: one of the most remarkable of these prophecies, Jude quotes, verse 14. of his epistle. It is very possible that this prophecy has an immediate aspect to the judgment of the flood, which was a figure of the last judgment. What renders this probable, is, that the name he gave his son, *Methuselah*, is plainly applicable to that event; and *Methuselah* died the year in which the flood came. Enoch is called the *seventh* from Adam, because he was a figure of what shall take place with all God's faithful elect, who shall be alive when his *seventh* millennium commences; they shall be changed and translated, without tasting death, as Enoch was.

There is another circumstance, which makes it probable that the divine judgment by the flood of waters had been foretold by Enoch's prophecy. When Noah was born, his father gave him that name, Noah, signifying *rest*, or *comfort*, prophetically alluding to him to give *rest* or *comfort* as to the curse of God threatened upon the earth. We accordingly find, that God's covenant with Noah had a particular respect to the ground which God had cursed. We may here observe farther, that Noah was an eminent type of Christ in several respects: 1. His name points him out as a figure of the true *comforter* and *rest* of his people; Christ is expressly called *Noah*, in Isa. xxviii. 12. 2. In the prophetic joy at his birth. 3. Lamech gave him his name, foreseeing that he would be a deliverer from the curse of God. We might mention various other respects, but they will fall more properly to be afterwards noticed.

CHAP. VI.—There have been two views taken of the 1st and 2d verses of this chapter; none of them unscriptural: we shall therefore leave our readers to their own determination. Some consider the *sons of God* here, to be the seed of the woman, among whom the worship of God was maintained; and that their taking the daughters of men in marriage, alludes to that intercommunity, both in common life and religion, which has, in all ages, defiled the church of God. In like manner, when Ezra was reforming Israel, after the captivity, we find their marrying with the daughters of the land was considered to be a great iniquity. 'Now therefore,' says Ezra, 'make confession unto the Lord God of your fathers, and separate yourselves from the people of the land, and from your strange

'wives,' Ezra x. 10, 11. Others think, that as the term *sons of God*, is frequently applied to rulers and magistrates, the text implies, that those of the higher rank, and in power, took daughters of the lower class by force. We rather incline to the former view, as the passage seems to stand connected with 'My spirit shall not always strive with man; for that he also is flesh, yet his days shall be one hundred and twenty years.' This passage is entitled to very particular attention. The spirit here spoken of, must be that spirit of Christ, which testified of his sufferings and following glory. This is clearly that spirit, 'by which' (says Peter) 'Christ went and preached to the spirits in prison;' that is, to those who were devoted to judgment by the flood. This spirit spake either by direct revelation, or by the spirit of prophecy, as we have already seen. Noah himself was a preacher; and no doubt was influenced by the *spirit*, in his doctrine. Now this spirit *strive* with man, because 'that he also is flesh,' or under the dominion of the *fleshy* mind; that *carnality*, which Paul says is enmity with God. It is that *fleshy* mind, which put Christ to death, and which is opposed to the spirit, by which he was raised from the dead. An end was to be put to this strife against the spirit of God, by divine judgment upon the world of the ungodly; yet long-suffering mercy was to wait one hundred and twenty years. Well may it be said, that 'as it was in the days of Noah, so is it now.' The flesh in all ages has lusted against the spirit, and the spirit against the flesh, but never more remarkably than in the present day; and truly may we add, that although justice delays, she is not asleep. When the one hundred and twenty years of mercy were ended, the flood came, and that while they knew not. God's appointed time of long-suffering will draw to an end; his spirit will not *always* strive; the hour of vengeance is at hand! We are next told, that they were *giants* in the earth in those days, in consequence of the connection between the sons of God and daughters of men. Here we have another key to the nature of that connection. *Rephaim*, the word in the original translated *giants*, means any thing monstrous or horrid, either as to stature, oppression, or wickedness. It is in fact that which is disagreeably overgrown. Now, the fruit of that ungodly connection was a race of monstrous *giants* in rapacity, violence, or wickedness; and thus it is added, that 'God saw the wickedness of man that it was *great* in the earth;' and the complete destruction and overthrow of the world and its inhabitants is denounced in consequence.

But Noah found grace in the eyes of the Lord; he was a just man, and perfect, and walked with God.' We are now called to a more particular investigation of Noah's character, which is here most briefly, but forcibly drawn. If we are to understand *just* and *perfect* here, as blameless in point of sin, and perfect in holiness, (as some talk.) such a character needed not to find *grace*, which only respects the guilty. Again, Noah was a preacher of the divine righteousness, which in all ages has been the righteousness of our God and Saviour, who is just, and the justifier of him who believeth in Jesus: Noah was a *just* man; finding justification through the atonement

which he preached; and the nature of which he illustrated by the ark, which he was then preparing; and by which he condemned the world that then was. He thus found his conscience made *perfect*; and walking in communion with God, believing in his salvation, he rejoiced in hope of the glory of God.

We next find a more particular account of the threatened judgment by a flood of water, which was to destroy all animated creation; the few, that is, eight souls, who were to be saved *from this water*, excepted. Noah is directed to prepare an ark; the materials and dimensions of which are accurately laid down; and God promised that his covenant, viz. the promised Messiah, should be established with him and his family, for which purpose they were to be preserved from the general destruction. In all this, the New Testament scriptures assure us, there was a figure to the world at that time, and an instructive one to us *now*, of the great salvation in which his people shall share, when God's final judgment against the world of the ungodly shall be executed. Blessed are they, who in the day of God's furious blast, rain and tempest, shall find shelter in the true ark of God; *that man*, who shall be the only hiding place from that storm.

CHAP. VII.—This chapter contains an account of the entrance of Noah and his family into the ark, and of the deluge which immediately followed. The following things appear remarkable: As to Noah, he eminently prefigures Jesus Christ, not only in the particulars mentioned formerly, but also, 1. As the head of a new generation; the whole succeeding race of mankind spring from Noah, as the deliverer from wrath. 2. His family entering the ark of salvation, because God said to Noah, 'Thou hast seen righteous before me,' is a remarkable representation of the ground of the salvation of the whole church of God, which shall be eternally saved, as connected with Noah's great antitype the Son of God, in whose righteousness the Father is well pleased. Noah was a preacher, and gave the last solemn warning to the old world. Last of all, God sent his own Son to preach to the Jews. He is the great Prophet and Teacher of his church, whom the Father anointed to preach good tidings. Noah was also a priest, and offered sacrifice after the flood, in which God smelled a savour of rest; in this he prefigured him that was to come, who offered himself to God, a sweet-smelling sacrifice.

It is remarkable from verse 2. that the distinction between clean and unclean animals was then revealed; indeed, of the whole Mosaic ritual, it may be said, that it was not only of Moses, but of the fathers. The law of Moses seems in a great degree to be nothing else, but as regularly digesting, and more fully extending, those doctrines and institutions, which had been revealed to the fathers. The vision which Peter had, recorded Acts x. gives an infallible key to the design of these distinctions. No creature of God is *unclean* of itself, but he, in infinite wisdom, instituted these distinctions, to point forth

the purity of the Christian communion; or the difference between 'the sons of God,' and 'the giants.' The attentive reader will find important edification, by attending to the numbers and periods in this chapter. 1. 'After seven days I will bring a flood upon the earth.' The seven days behoved to be completed before the flood came, and the seven days of the new creation will be complete before God's final judgment shall be executed. 2. The flood continued forty days; during which time, the church of Christ was tossed on the waves; corresponding with the forty years Israel wandered in the wilderness; the forty days of Elijah's fast; the forty years of David's tossed afflicted reign; previous to the peaceable kingdom of Solomon, the son of rest; the forty days of our Saviour's temptation in the wilderness; the forty days he went out and in among his disciples before he was taken up from among them; and many similar typical periods. 3. Noah lived six hundred years, and in the six hundred and first entered into the ark. So shall the church of God subsist six thousand years, and in the six thousand and first year, shall the family of Noah find rest on the mountains of Ararat; for we are told, chapter viii. 13. 'It came to pass, in the six hundred and first year, in the first month, and first day of the month, Noah removed the covering of the ark,' &c. Was this written to make us chronologists? No: It was written, that 'we through patience and comfort of the scriptures might have hope.' Let every man judge for himself: the writer of these thoughts may appear singular in his views, but he feels a firm and confident persuasion, that the six days, six sevens, six centuries, and six thousand years of the church's worldly duration being finished, on the first day of the following period, very early in the morning, as it dawns to the last Sabbatism, Noah's whole family, the spiritual house of Christ, shall enter into rest, and the covering spread over the face of all flesh shall be removed. It is not improbable, that as the flood came towards the end of the six hundredth year of Noah, so at the end of the sixth millennium, the church shall experience what Daniel calls 'a time of trouble, such as never was, since there was a nation upon the earth.' This period is elsewhere called 'the days of vengeance;' and of them it is said, 'that except these days were shortened, no flesh could be saved, but for the elect's sake these days shall be shortened.'

CHAP. VIII.—This chapter relates more particularly, the continuance of the flood, the drying of the earth, Noah's coming out, and his offering. Having in our remarks on the preceding chapter anticipated what would chiefly fall to be noticed here, we shall only add, that some have supposed, and perhaps justly, something typical is to be understood from Noah's two messengers; the raven and dove. The former, it has been supposed, refers to the old raven, Satan, who went abroad upon the face of the earth, and returned not. This however does not appear so clear, as that the dove is an emblem of the Spirit of God, and his returning with the olive leaf is a sign of that peace, which is the fruit, the glad message of the Spirit of God. Noah's altar is the first we read of in scripture; but it is not men-

tioned as the consequence of a new revelation: it is probable, that from the very first introduction of sacrifice, altars were erected. Clean animals only were sacrificed; which plainly shews, that, from the first, they were acquainted with the great sacrifice of Jesus Christ, whose hands were clean, and his heart pure.

CHAP. IX.—God having withdrawn his judgment from the earth, gives man a renewed right to all the privileges which Adam enjoyed: he pronounces his blessing on Noah; and his sons, and gives them the grant of animal food, which does not appear to have been premitted before. It is however with a restriction as to the blood,—a restriction which has never yet been nullified. The same tenure by which we hold the grant of eating the flesh of brutes, forbids eating with blood. The prohibition was renewed in the law of Moses, when God says, ‘I will set my face against that man who eateth blood, and will cut him off from among his people.’ Moses gives the reason more amply, when he says, that ‘the blood is the life, which is given upon the altar, to make atonement for your souls.’ Indeed, the same thing seems to be implied in verse 6. of this chapter, ‘At the hand of every man’s brother, will I require the life of man.’ Some of the ancient nations, particularly the Syrians, understood that blood was not to be eaten, but used in their sacred offerings: hence, David says, ‘Their drink-offerings of blood will I not offer,’ Psal. xvi. 4. It is remarkable, that the safety of human life is connected with this prohibition as to blood; and it has been well observed, that we have the first institution of magistracy in these words, ‘by man shall his blood be shed.’ There are two things here, very much worthy of notice. 1. That as magistracy was originally instituted for the protection of life, they are answerable for the due execution of this warrant. 2. It is by no means clear, that they have a sufficient warrant to shed the blood of any, the case of murder alone excepted.

From the 8th to the 18th verse we have the establishment of God’s covenant with Noah, which deserves particular attention, both as a sacred grant of temporal blessings which we to this day enjoy; but chiefly as pledges of those spiritual and eternal blessings which we hope to inherit. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee,’ Isa. liv. 9. The covenant or sure mercies sworn to Noah, was the divine promise of safety pledged to man and beast, against a flood of waters; and as an earnest of this, God’s bow was placed in the cloud. The rainbow is a token of mercy, and is used in this sense throughout the scriptures: hence when John saw the throne of the man Christ Jesus in glory, Rev. iv. 1, he saw a rainbow round about the throne, in sight like unto an emerald. God’s faithfulness in his promised mercies, is frequently compared to the bow in the heavens. It ought not to pass unnoticed, that as in the curse first pronounced in Eden, the brute creation were sufferers, and also at the deluge; so in God’s covenant they are sharers of the mercy promised

What connection they will have with God's elect in the morning of the resurrection, that day will declare.

In the conclusion of this chapter, we have an account of Noah's remarkable prophecy concerning his three sons; a prophecy, the fulfilment of which is visible at the present day, and affords one among many other proofs, of the certainty of the word of God. The text leads us to think that Noah was in a state of intoxication; that his younger son seeing his father's nakedness, went out to expose him to his brothers; while they going backwards, covered him; that Noah awaking from his wine, and knowing what was done, pronounced a blessing on Shem and Japheth, and a curse on Ham. We are far from wishing to treat with contempt the present translation of the scriptures: it is in general admirable; yet, in some instances, it tends to mislead. We cannot approve of the explication which this naturally suggests, viz. That a prophet of God should arise from a state of drunkenness, and be the organ of the Spirit of God for pronouncing a curse on a whole race, because of an unbecoming levity in the son's conduct to his father. There is nothing in Noah's *intoxication*, but what he, a poor weak mortal, might fall into; but to connect this wonderful prophecy with such circumstances, is unlike the majesty of divine revelation in other instances. We would recommend to the reader's consideration, what is said of *wine* throughout the scriptures, in connection with *the Spirit of God*. In Jotham's parable, the vine is represented as saying, 'Shall I leave my wine, which stirreth up the Spirit of God in man?' Judg. ix. 13. 'Wine exhilarateth the heart of man,' Psal. civ. 15. It is very evident, that for important typical purposes, God connected the bestowing of his Spirit with what exhilarated the heart. Before Isaac pronounced the blessing, he called for his son to give him 'savory meat, such as his soul loved;' and it is well known, that the use of *wine* among the idolatrous priests was most common; hence the famous libations to Bacchus, which they considered as connected with a just response from the oracle. It is on this account that the apostle Paul, when writing to the church at Ephesus, where these revellings and banquetings of wine were remarkably common in their idolatrous worship, thus exhorts them, 'Be not drunk with wine, wherein is excess, but be ye filled with the Spirit,' Eph. v. 18. In like manner, the apostle Peter, when reminding the elect strangers, to whom he writes, of their having left that idolatrous worship in which they had been sunk, speaks of 'excess of wine,' 1 Pet. iv. 3. Many passages of the prophets have a most direct allusion to this, where their prophets are said to 'have erred through wine.' Now, it must be observed, by all who have paid attention to the idolatrous rites of the heathen, that however profane their practices in general were, they were founded upon a corruption of revelation. It has therefore at least the support of very strong presumption, that this example of Noah and Melchisedec, bringing forth *bread and wine* to Abraham, were the foundation of connecting 'excess of wine' with prophetic revelation. And we would suggest to the reader, whether it is not more likely that this *intoxication of Noah* was that extacy of mind, which the Spirit of God produced,

and of which the natural exhilaration of wine was a corresponding figure; or, if this is not satisfactory, may we not consider this history as in itself extensively figurative, and by no means applicable to the persons immediately spoken of? It is evident that it was Ham who thus conducted himself disrespectfully towards his parent; yet the curse is pronounced on *Canaan* his son, then little more than an infant. We also know, that the curse pronounced by Noah, was not even executed upon *Canaan*, but on his descendants, many generations after. We therefore submit the following remarks to the reader's consideration. May not Noah, planting a vineyard, be considered as referring to him founding the church of God after the flood. Often in scripture the church is called God's vineyard; and Jesus Christ himself adopts the figure. The comforts of the Spirit are compared to 'sweet wine.'—'I have drunk my wine with my milk; eat, O friends, drink, yea drink abundantly, O beloved,' Song v. 1; 'In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees well refined,' Isa. xxv. 6. When the apostles were filled with the Holy Spirit on the day of Pentecost, it was said, 'these men are full of new wine.' Noah then represented the church of God, who should in future ages be intoxicated with her privileges, the fruits of the vineyard, and in that situation be exposed to her own sons. The descendants of Shem were the preservers and supporters of the church of God, in all her intoxications with her privileges; and in the latter days Japheth the father of the Gentile church also covered her nakedness: but in Ham's land that nakedness was exposed; and on this account, the curse of God was poured out on the nations of *Canaan*. In one word, the spirit of Ham, in exposing his father's nakedness, was exactly similar to that of Ishmael, the son of the bondwoman, *mocking* the son of the free. In that history, we at first sight see nothing but a trifling quarrel between two boys, but the Spirit of God discovers to us no less important a subject, than the unchurching of the Jews being there prefigured and foretold. The comparison between the two histories will be found to be very striking. We do not deem it necessary to enter more minutely into Noah's prophecy on this occasion; those who are anxious to examine it farther, will find it admirably elucidated in *Bishop Newton's Dissertations on the Prophecies*.

CHAP. X.—In this chapter, we have the genealogy of Noah's family, and an account of the manner in which the world was originally peopled by them. The great thing we have to attend to, is the manifest distinction of the seeds, which is clearly supported. In *Shem* and *Japheth* and their posterity, we find the source of the Jewish and Gentile churches; from the former sprang the seed of the woman; and in the appointed time, God enlarged Japheth, and his posterity dwelt in the tents of Shem, and were admitted into fellowship with the church of God. In *Ham* we find the seed of the serpent; and that spirit, which conducted him in exposing the nakedness of his father, leading his posterity to persecute the church of Christ. Ham, the father of idolatry in the new world, will be recognised by the

readers of profane ancient history, under the name of *Jupiter Hammon*. His wife was a daughter of Lamech, of the seed of Cain. His grandson *Nimrod* erected the kingdom of Babylon, the first open adversary of the church after the flood, and the true picture of the antichristian Babylon, whose plagues are now drawing near to be executed. The expression, a 'mighty hunter before the Lord,' conveys no satisfactory idea. Grammarians are not agreed as to the precise meaning of the phrase; but the ablest critics say, that it implies a violent course of open opposition and hostility to the Lord. In the genealogical list in this chapter, we find the origin of many names, with which we become familiar in the after pages of the Bible; thus, in Eber, the son of Shem, we find the father of the Hebrews; besides various other instances, which compared with ancient history, both sacred and profane, afford strong testimony in support of revelation.

CHAP. XI.—We are now entering upon a very interesting portion of the history of the old world, viz. the building of Babel, and the dispersion which then followed. That this occurrence took place in order to disperse the then inhabitants of the world over the globe, is clear and undoubted; but that it had a farther, and a spiritual object, is no less so. It has been observed, that the phrase 'of one language,' or literally of *one lip*, is generally used in scripture with respect to worship; thus we read, 'five cities in the land of Egypt, shall speak the lip of Canaan,' Isaiah xix. 18, that is, profess the worship of Canaan. Again, 'For then will I turn to the people a pure lip, that they may all call upon the name of the Lord, and serve him with one consent,' Zeph. iii. 9. This was not more than a century after the flood, during all which period the worship of the God of Noah had been preserved among his posterity, who had all one lip, or public profession of his worship. It has been supposed, with great appearance of probability, that the design of Babel was to erect a place of worship to the sun and heavenly bodies. Here Nimrod founded his kingdom. See *Bib. Sacra*, at *Babel*. We have in the remainder of this chapter, a distinct genealogy of the family of Shem, in whose line the seed of the woman was to come, and that continued down to the time of Abraham, whose history opens a new and most interesting scene in the sacred volume.

CHAP. XII.—As our design in this Introductory Key, is to attempt an investigation of such parts of the Old Testament Revelation as have not been minutely attended to in the *Dictionary*, we shall have occasion to say but little on Abraham's history, which has been considered there at some length. He was not only figurative of his Son and Lord, but in his person, and in the steps of his faith, we have a pattern of that course which every Christian is called to run. 1. 'The Lord had said to Abraham, Get thee out of thy country,' &c. Every disciple of Jesus Christ is partaker in the same heavenly calling: the call of the gospel comes from *the Lord*; his authority alone will have influence, particularly when we attend,

2. To what we are called to leave, 'country, kindred, father's house,' &c. every thing near and dear to the human heart. 'If any man (said Jesus) will come after me, let him deny himself, take up his cross, and follow me.' 3. To what end, Merely a *promise* of a country which shall be afterwards received for an inheritance: God says, 'to a country that I will shew thee.' Abraham got a sight of it; nay, he walked through it,—he sojourned in it; but he got no inheritance, no not so much as to set his foot on. Just so, Christians now get a sight of the good land: there is a plain or draught of it to be seen in the scriptures; and upon the faith of Him who promises that hereafter they shall enjoy it, they are taught to become strangers and pilgrims here, knowing they have no continuing city, but looking for one to come. God next promises to make of Abraham a great nation; to bless him; to make his name great; nay, that he (*viz.* in his seed) should be a blessing. All this was so far literally fulfilled, but there is an infinitely greater fulfilment yet to take place. When Abraham, Isaac, and Jacob, take their seat in the kingdom of God; when the innumerable multitude that shall at last be acknowledged as Abraham's seed, (the father of many nations), shall sit down with him; and when He who came of the seed of Abraham, although God over all, and blessed for ever more, shall say to them, Come, ye blessed of my father; then will this promise be fully understood. It is most wonderful that the history of Abraham's fleshly seed, and the surrounding nations, has been a continued explication of these words, verse 3, 'I will bless him that blesseth thee, and curse him that curseth thee.' A blessing has ever followed the one class: they have been 'blessed with faithful Abraham; while, though the other class has been used by God to punish Abraham's seed, and chastise their infidelity, the curse of God has never failed to overtake them.

In verse 4, we find Abraham setting out at the divine command, attended by Lot, his sister's son. Here we have, as on all similar occasions, God's *two* witnesses to the truth. Lot's typical character we shall afterwards consider. Passing through the land, they come to Sichem, to the *plain* or *oak* of Moreh. It was under this *oak* that Jacob hid his strange gods, Gen. xxxv. 4. Under this *oak* Rebekah's nurse was buried, verse 8. Here Joshua set up the great stone, the figure of the Rock of Ages, Josh. xxiv. 26. Here Abimelech was made king, Judges ix. 6. And here the sons of the old prophet found the man of God, 1 Kings xiii. 14. We are fully warranted to say, that here was a *dwelling-place* of that God, whose church is like the *oak* or *teal tree*, and the holy seed is the substance thereof. Here Jehovah *appeared* to him, verse 7. The *Oak of Moreh* was the place where Jehovah chose to *appear*; and we may rest assured there was a particular reason why the *oak* was chosen for this purpose. The manner and design of these *appearances* we cannot here farther enlarge upon than to say, they were to foreshew his future *appearance* in flesh. The great design of these *appearances* was to pledge his solemn promise, that Abraham's seed should certainly enjoy that land. This promise we have elsewhere shewn to be two

fold. 1. The land of Canaan, which his fleshly posterity inherited for a time; and, 2. The better country for which he himself looked, and which all his seed shall enjoy. Here Abraham built an altar to the God who *appeared* to him, viz. to Jesus Christ. Close and important is the connection, between *the God that appeared*, and the *altar*. It may here be mentioned, that a correct account of the places mentioned in Abraham's sojournings will be found in *Well's Geography of the Old Testament*. Leaving the oak of Moreh, he came to a mountain on the east of Bethel, between Bethel and Hai; this is Mount *Gerizzim*, where the blessing was afterwards placed: here also he built an altar, and publicly worshipped Jesus Christ, calling upon his name, **Jehovah**.

We are next informed, that in consequence of a famine in the land, Abram went down to sojourn in Egypt. The reader will here readily observe the coincidence with what happened to his posterity, in the days of Jacob. Early was Egypt a place of refuge in time of famine; and it was famine of the word of the Lord which brought the church of Christ in the later days into *spiritual Egypt*, where also *our Lord was crucified*. The circumstance recorded so particularly of Abraham desiring Sarai to call herself his sister, has afforded great handle to scoffers, and not a little trouble to the friends of revelation to defend Abraham's deceit, as it is called. But the least attention to the word of God will relieve both of their difficulties. Abraham and Sarai, the head's of God's church in that age, going down to Egypt, we have already hinted, is a remarkable figure of the church of Christ coming into the house of bondage, in search of the corn of Egypt. Sarai passing for the sister of Abraham, and concealing her connection with Abraham, as her espoused husband, is one of the most expressive figures in the scriptures of truth, to point out the narrow escape of the church in her fidelity to her Lord, as a chaste virgin to Christ. Many since these days have wished to consider the church as only Abraham's sister, who could be connected with the princes of Pharaoh, without defilement. But divine goodness has preserved his church; while judgments and plagues have never ceased to torment Pharaoh's kingdom, because of Abraham's wife.

CHAP. XIII.—In this chapter we find Abraham returning again from Egypt to the same place of the altar which he had left, between Bethel and Hai. That the *oak of Moreh*, and the place between Bethel and Hai, were selected for God's worship, for an eminent typical purpose, cannot be doubted. Why might not Abraham have erected an altar on any convenient spot? or for what purpose is the Spirit of God at such pains in minutely stating these particulars? surely because in after ages those very places should become important in the history of redemption. We therefore conceive they do a greater service to revelation, who point out this typical design, than those who perplex themselves about their geographical position.

We are next informed, that Lot, who had hitherto made one of Abraham's family and household, but who had, as well as Abraham,

waxen rich in flocks and herds, so that the land could not bear both, was now to separate from him. Lot as well as Abraham had been partaker in the heavenly calling; he had worshipped the same God, professing the same faith. His separation from Abraham would therefore seem to point out the separation of the Jewish and Gentile churches; and Lot's preservation amidst the wickedness of the inhabitants of that land, till his final deliverance from Sodom, is one of the finest representations of the preservation of the church of God, which the scriptures set before us. 'The Lord knoweth to deliver the godly out of temptation,' &c. On the strife of herdsmen, we will have occasion to speak particularly in the subsequent part of this book. We have in Lot's choice, a very just view of the human heart, and its worldly attachments. The manner in which he was exposed to temptation, while vexed with the filthy conversation of the wicked, is a true specimen of the entanglements and snares of this world. After the separation of Lot, Abraham is commanded to lift up his eyes and look in every direction, and then to arise and walk through the whole land, 'for,' said the Almighty, 'to thee will I give it.' It was also promised to him, that 'his seed should be as the dust of the earth.' The reader will carry along in his mind the *two covenants* which are founded on these promises. They were *literally* fulfilled in Canaan; they shall be *completely* fulfilled, when Abraham and his seed takes possession of the everlasting kingdom of our God and Saviour.

CHAP. XIV.—We have in this chapter an account of the first warfare among nations, recorded either in sacred or profane history. The account of Melchisedec which is here introduced, is the principal subject which attracts notice; but as it is examined at considerable length in the Dictionary, we shall not here enlarge. The deliverance of Lot by means of Abraham, with all that belonged to him, is a grand figure of God's elect among the nations; the full extent of which will only be understood at the close of the battle of the great day of God Almighty. Then will Melchisedec appear to bless not Abraham only, but all his household.

CHAP. XV.—In the beginning of this chapter, we find the word Jehovah *coming* to Abraham in vision, with that encouraging revelation of his character, which is still set before man in the scriptures; That he is the 'shield and exceeding great reward' of his people. Man is in such a state of dangerous warfare in this world, that nothing less than the protection of Jesus Christ himself can support him. The hope of the gospel may well be called *an exceeding great reward*. This reward bringing to Abraham's view the promise concerning his *seed*, we find the natural language of his heart forcibly expressed in these words: Lord God what wilt thou give me, seeing I go childless, and my steward is this Eliezer of Damascus? This gives occasion for the renewal of the promise, 1. As to his *great seed*, Christ; 2. As to the innumerable multitude who shall be saved through him. This promise in Abraham's situation, was most opposite to all natural

appearances; but he believed 'in hope against hope,' and his faith was imputed to him for righteousness. The promise was confirmed by sacrifice, attended by many circumstances, remarkably prefiguring the great sacrifice of the Son of God, in right of which, Abraham and all his seed shall enjoy the inheritance.

CHAP. XVI.—The history of the bondwoman and the free, Hagar and Sarai, occupies this chapter. This remarkable allegory having been considered at some length, we shall only detain our readers with a few remarks on the history of the descendants of Ishmael, in corroboration of the word of God, as mentioned in this and some following chapters. 1. It was promised, 'I will make of him a great nation;' we accordingly find Ishmaelites trading into Egypt, who bought Joseph. His seed was afterwards multiplied exceedingly in the Hagar-nes, in the Nabathians, Itureans, Arabs, Scenites and Saracens, who overran a great part of the world; and the Arabs are a very numerous people at this day. 2. 'Twelve princes shall he beget.' This circumstance is very particular, but it was punctually fulfilled, and Moses has given us the names of the twelve princes, Gen. xxv. 16. 3. 'And he will be a wild man,' or, as it is in the original, 'a wild ass man,' which Bochart translates, 'as wild as a wild ass.' We cannot understand the force of this expression, from the appearance of the ass as we see it in this country; but it is remarkably delineated, Job xxxix. 5. &c. which see. Agreeably to this description, Ishmael and his descendants were to be wild, fierce, savage, ranging in the deserts, and not easily tamed to society; and this is a genuine character of that people to this day. 4. 'He was to dwell in the wilderness, and become an archer.' This was not only true of him, but of his descendants, who dwell in that very wilderness to this day. His posterity were also famous archers; the bows and arrows of the Itureans are famous in all history. 5. 'His hand will be against every man, and every man's hand against him.' His descendants have lived in a state of constant warfare with all the world beside in every age.

CHAP. XVII.—A still more extensive view of the promise is now given to Abraham, although above twenty-three years more had passed, and he was now far advanced in years. In this view, his as well as Sarah's name is changed; and the blessing of Abraham is now promised to the nations. As a sign of God's covenant, circumcision is instituted; as to which it is only necessary to mention the following particulars, as constantly to be kept in view on this subject: 1. The cutting off the foreskin, was intended to prefigure the cutting off the blessed seed. 2. As it was an ordinance which nature never introduced nor supported, to which she could give no insight, nothing less than an express and immediate command of heaven could have led Abraham to have adopted it. 3. It was a sign or seal of the righteousness of faith. 4. Although no Israelite could inherit Canaan who was not circumcised, yet it had no respect to the earthly inheritance, otherwise that as pointing to the heavenly. 5. As it respected that blessing which should be extended to the nations, the stranger bought

with Abraham's money was to be circumcised as well as his own posterity. 6. It was a figure of the circumcision of the heart, by the operation of the gospel in the mind. 7. Excommunication, viz. putting to death, was the penalty of neglecting this ordinance of old : they would do well to consider the consequences, who forbid water to the children of Abraham's household now. The natural reasonings of Abraham's heart are remarkably depicted in the 17th and 18th verses of this chapter ; also Sarah's unbelief. We have already mentioned the twelve princes of Ishmael.

CHAP. XVIII.—This chapter contains many interesting particulars deserving more particular investigation than we can here attempt. Jesus Christ makes a new *appearance* to Abraham, and that in the oaks of Mamre, where Abraham's altar stood, and where he worshipped. We are expressly told, that the Lord appeared to Abraham in Mamre, verse 1. ; and immediately after, he lift up his eyes, and lo, three men stood by him. It has from this been supposed, that one of these three men was the Son of God himself ; and others think that this does not appear from the text ; on the contrary, that verse 22. contradicts any such idea. ‘ And the men turned their faces from thence, and went toward Sodom ; but Abraham stood yet before the Lord. And Abraham drew near,’ &c. To understand this passage, and make it read consistently in this last view, we must keep in mind the nature and manner of divine revelation in the patriarchal age. The Lord *appeared* in the oak, which was the tabernacle of the time. That *Schechinah* which afterwards *appeared* in the cloud on the mercy seat, made a visible *appearance* to Abraham in Mamre. These three men appear thus to have been God's angels, as the executioners of his wrath sent towards Sodom. In this view, we can understand how the men went towards Sodom, while Abraham *drew near* to the Lord. We have mentioned both views ; the reader must determine for himself. Besides this, we have several very interesting matters exhibited in this chapter ; but, in a particular manner, Abraham's character, as the intercessor for Sodom. As the destruction of Sodom and the cities of the plain, is a figure of the vengeance of eternal fire, and as that vengeance could not be executed while ten righteous remained, so we may rest assured, that faith will be indeed rare on earth before God pours out his wrath on the world of the ungodly. While this chapter lies before us, we cannot avoid noticing a memorable passage, which is generally quoted as the authority or warrant for supporting family worship. ‘ For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment,’ &c. verse 19. That to maintain the worship of God in the family, is an important religious duty, no fearer of God will deny ; but there is evidently a higher object in view. Abraham's household and children are the whole church of God, who were to be taught the nature of divine judgment, from the manifestation of it now to be made. And thus we find Abraham teaching his household from this event to this day.

CHAP. XIX.—We have here exhibited one of the most awful and instructive events which scripture records. Sodom and Gomorrah are ‘set forth, an example of suffering the vengeance of eternal fire.’ We ought not to read this history, merely as a tale of past times, but remember, that it stands on record for our learning, on whom the ends of the world are come. That beautiful plain which had allured the eyes of Lot, in one eventful day, converted into a vast smoking furnace! Cities and other inhabitants swallowed up in a deluge of fire! The incidents of the men coming to Sodom, Lot sitting in the gate, inviting them to his house, &c. are beautiful specimens of the simple manners of that age; but there are other matters which will more materially interest the Christian. 1. As it was in the days of Lot, so shall the coming of the Son of Man be: the cup of iniquity has ever been full, before the cup of vengeance is poured out. Violence had covered the earth before the flood came. The iniquity of Sodom had not left ten persons living by divine righteousness, before God rained on them out of heaven. The nations of Canaan were completely sunk in their idolatry before Israel destroyed them. The Jews had filled up the measure of their iniquity by crucifying the Son of God, before all the righteous blood shed from Abel to Zacharias was avenged. Antichrist had slain the blood of prophets, before she got blood to drink; and infidelity shall complete her conquest, before the elements shall melt with fervent heat.

Although the particular uncleanness which prevailed in Sodom, and which has ever since been distinguished by the name of that city, was doubtless a material part of her iniquity, yet we are inclined to think it was connected with all spiritual wickedness. Jude, verse 7. says, they went ‘after strange flesh;’ and the vine of Sodom is evidently connected with the grossest idolatries. It is manifest indeed from all scripture, that in proportion as the fear of God is lost, fleshly lusts will appear warring against the soul, Rom. i. 26, 27. and Isaiah iii. 9. Divine mercy preserved Lot, verse 10. and protected all his house by smiting the men with blindness. A very similar circumstance is recorded, 2 Kings vi. 18. and of Elymas the sorcerer, Acts xiii. 11. Spiritual blindness overlook old Israel, Rom. xi. 8.; and what is infidelity, but the grossest of darkness? The extension of mercy to Lot’s sons in law, and their rejection of it, although assured that the Lord was just about to destroy the city, is a most remarkable picture of the deceit of the human heart. And indeed, we may in the visible appearances of God’s judgments already on the earth, and the fulfilment of his word in the appearance of his kingdom, most justly think of the last call to Lot’s kinsmen in the regions of Antichrist, ‘Come out of her my people, that ye partake not of her sins, and so of her plagues.’ Many, many are now, like Lot’s sons in law, considering this call as mockery. ‘When the morning arose, the angels hastened Lot.’ His situation exactly corresponds with the virgins in the parable; ‘they all slumbered and slept.’ Divine mercy calls! every event that is crowding after another, calls more loudly than before, ‘The bridegroom cometh.’ ‘Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins,’ Numb. xvi. 26. The

16th verse is one of the finest pictures of *sovereign preventing mercy* recorded in the scriptures: Lot's *lingering*, a true view of the human hearts, and its attachment to this world. It is exactly thus that the gospel calls to the guilty. It is not, *amend and remain*, but *escape for your life!* The gospel points the trembling condemned sinner, with the storm of divine vengeance ready to burst on his head, to the way of escape; that way of holiness, consecrated by the rent veil of the flesh of the Son of God, in which the wayfaring man, though a fool, shall not err. The gospel directs to God's *little city* with few men in it, his *Zoar*, where there is safety. And the same mercy, which *put a difference* between the dwellings of Goshen, and the Egyptians, in that memorable night, when the destroying angel passed through, 'accepted Lot concerning this thing also,' and God did not overthrow Zoar. Is it possible to conceive a finer figure of the great salvation, then is here set before us. All the cities of the plain, in one blaze of destruction, but one little city in the midst of them, in safety, and the sun of righteousness shining, when blackness, darkness and tempest raged around. Happy for those who hear the voice which now calls to them from heaven! Happy they who are found in *Zoar*, in the morning of vengeance!

The reader may compare verse 24. with Job xviii. 5. and xxxi. 3. and verse 25. with Numb. xxxiv. 12. Psalm lxxxiii. 15. Deut. xxix. 23. Lot's wife and her punishment was a text on which our Lord preached, Luke xvii. 32. Very trifling then would any comment of ours be! In ver. 27. we are told, that 'Abraham got up 'to the place where he stood before the Lord;' another proof of the nature of that place. Abraham had a distant view of the vengeance, as all his household shall hereafter cry ALLELUIA, when they behold the smoke of spiritual Sodom ascending up for ever. Abraham looking on in safety, will remind of Psal. xci. 8. 'only with thine 'eyes shalt thou behold and see the reward of the wicked.' Again, it will be remarked, that by delivering Lot, God shewed that he remembered Abraham, for the Gentiles shall escape at last because God will remember his covenant with Abraham.

From ver. 30. the incest of Lot's two daughters, and their offspring is recorded. This is one of those passages at which the infidel scoffs, and many serious readers wish it had not been recorded. We may most assuredly assert, that the Holy Spirit has indited nothing unworthy of God to record; and that all such reflections must proceed from our ignorance. Moab and Ammon were the determined enemies of the Old Testament church; and they were the incestuous offspring of the father of the Gentile church; their religion and worship was an unclean corruption and prostitution of the worship of the church. In like manner, the beast and the false prophet, Antichrist, in his two great appearances, the New Testament, Ammon and Moab, spring by incest with the Gentile church. The mother of harlots and abominations, was no stranger; it was by intoxicating Lot with the cup of her fornications, that all her incestuous brood had their birth.

Upon the whole, this is a chapter, which ought not to be slightly

passed over. Well may we say in reading it, behold the goodness and severity of God! Well may those who are dwelling carelessly in Zion, bethink themselves of what is here recorded. We shall only add, that as the days of Sodom's iniquity corresponds with the hour of temptation, which already appears beginning to try them that dwell upon the earth, our only safety lies in looking to him who says, 'for the elect's sake these days are shortened.' 'The Lord knoweth how to deliver the godly. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.'

CHAP. XX.—In this chapter the history of Abraham is resumed. A stranger and pilgrim, he continues without any certain dwelling, directed by the word of God alone. As his posterity afterwards removed and changed their encampments, under the direction and guidance of the cloudy pillar, so Abraham's shield and conductor led him in all his wanderings. Ignorance of the country, and, we may add, of the scriptures themselves, obscure the subjects to us; but we may rest assured, that he was not left to wander at random, but there was an important design of heaven, in every alteration of his situation. We had already occasion to consider very similar circumstances to those recorded here, in Chap. xii. and then noticed what seemed to be the design of Abraham's calling Sarah his sister; we shall therefore only briefly mention, 1. That this chapter discovers to us, that divine revelation was not confined to the chosen race, for God spake to Abimelech in a dream, ver. 3. 2. Abraham is here first called a prophet, ver. 6. pointing out his intimate correspondence with God; therefore, says James, he is called the *friend of God*. 3. The nature of mediation and intercession were also understood by these strangers, who were thus taught to know the typical character of Abraham, as representing God's great prophet and intercessor.

CHAP. XXI.—That important event, so long foretold, and, for the trial of faith, so long delayed, is now to be fulfilled. The words of the first verse are remarkable. 'The Lord visited Sarah *as he had said*, and did unto Sarah *as he had spoken*.' Twice in the same verse are we reminded, that it was in fulfilment of what had been promised. Paul tells us, Heb. xi. that 'through faith Sarah received strength to conceive seed.' It was not Sarah's faith which wrought the miracle, but, as our Lord said, 'All things are possible to them that believe.' We are told, ver. 2. that however long the promise had been delayed, it was fulfilled 'at the set time which God had spoken of.' Thus is it with all the promises of God. 'When the fullness of the time was come, God sent forth his Son.' This promised child was called *Isaac*, by divine direction, *laughter*, not merely referring to his mother's laugh of unbelief, but, as was said of his antitype, 'Many shall rejoice at his birth.' Therefore, said his mother, 'All that hear will laugh with me.' If Sarah said truly, 'Who would have said to Abraham that Sarah should give children suck?



ful Abraham. This is that oath which Zacharias refers to in his song, Luke i. 73; and plainly shews that the blessing here sworn to, was Christ, in whom all the seed of Abraham are blessed. In reading verses 17. and 18. the reader should consult Gal. iii. 14, 16. and Isa. lxxv. 16. From verse 20. the descendants of Nahor and Milcah are recorded, chiefly, it would seem, to shew the pedigree of Rebekah, who was hereafter to become famous in Israel, a mother in the church of God. We should not however close this chapter, without remarking that in Abraham's conduct, we have a notable instance of that faith, the trial of which is 'more precious than of gold which perisheth.' He was called to the exercise of faith in the divine promise, under circumstances the most discouraging which can possibly be conceived. It was not only a call to put to death his beloved son, but to all human appearance to extinguish his hope in the gospel, by killing him who had received the promises. Nothing but a firm persuasion, that 'with God all things are possible,' could have supported him. In like manner are we called to walk in the steps of that faith of our father Abraham. Let us therefore, in every situation, remember this, that 'He who raised up the Lord Jesus, will also raise us up by Jesus;' and cleaving to this truth, 'neither things present, nor things to come, life nor death, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.'

CHAP. XXIII.—The subject of this chapter, is in one sense, a very common one,—Death. Even Sarah, the desire of Abraham's eyes, and the companion of his sojournings, must be numbered with the dead. That form, the beauty of which gave Abraham so much joy, yet often anxious disquiet, must now become loathsome; and he is compelled to say, 'that I may bury my dead *out of my sight.*' Death 'changes the countenance, and sendeth away.' But there is in Sarah's death, and still more her place of burial, a subject of important inquiry. Canaan was promised to Abraham, and his seed, for an everlasting inheritance; yet he obtained 'no not so much of it as to set his foot on.' He never attempted to make a purchase here, but on this occasion; and that was of *a burial-place for Sarah.* And why such anxiety about *a burial-place?* because thus early was it shewn, that 'the righteous hath hope in his death.' The care of Abraham about the loathsome dust of Sarah, arose from his conviction, that 'Blessed are the dead who die in the Lord.' Nay further, he was divinely directed to secure a burial-place, as an earnest of his title to Canaan; for he believed that Sarah and he, with all their seed, should yet 'reign on the earth.' In glancing through this chapter, the following things are recommended to the reader's notice. In reading verses 1. and 2. consult, Gen. xlvii. 9. and l. 10. Psal. xc. 12. and cii. 24.—27. *Burial* is represented, both in the Old and New Testament, as important in the eyes of the people of God. Jacob was anxious to be buried where his fathers lay; and where he buried Rachel and Leah, and Joseph gave commandment concerning his bones. Under the New Testament, 'devout men carried

‘Stephen to his burial.’ Did all this proceed from whim, fancy, or folly? By no means. It was expressive of the hope of the resurrection of the dead; that hope to which all the twelve tribes, in their daily service, hope to come. Believing in the Redeemer, not only of the *souls*, but of the *bodies* of his people, Christians are taught to consider their dust as sacred; and under the keeping of Him, who has the keys of the grave and separate state.

CHAP. XXIV.—We have in this chapter a very interesting account of ancient manners, connected with the history of the church of God. Sarah, the mother of Abraham’s household, now in the cave of Machpelah, and Abraham speedily to follow himself, he is aware of the distinguished place which she who should be the mistress of Isaac’s family had to fill. To prevent being unequally yoked with unbelievers, and foreseeing the future distress which connection with the nations of Canaan should bring on his posterity, he sends his *oldest* servant, the ruler of all his house, to bring a wife for Isaac from his own country and kindred. The solemnity of the charge, and the succinct recital of events which follow, plainly shew that there is here a figure of the *Lamb’s wife*, who is espoused in righteousness, and will be presented a chaste virgin to Christ. With their unusual anxiety, the clergy introduce themselves generally as Abraham’s servant, whose office it is to betroth sinners to Christ. This is the office of the word of God, which makes ‘a willing people in the day of his power.’ We shall not detain the reader on the subject farther than to mention, that Rebekah is evidently a figure of the church of God, the mother of God’s children; that for the sake of her Lord, she leaves her country and kindred, and follows whithersoever his word guides the way. As Rebekah was, the church is fair and beautiful; and by the kindness of her Lord, she is arrayed with jewels of gold and silver. She is all glorious within, decked with the ornaments of her Lord; her clothing of wrought gold, and her raiment of needle work. Let us see Rebekah arrayed, setting out on her journey, meeting Isaac, and lighting off her camel, to do reverence to her Lord; brought into Sarah’s tent, and comforting Isaac after his mother’s death. Who can read all this without thinking of Abraham’s oldest servant, the Ruler of all, his word, the scriptures of truth, going back among the nations whom Abraham had left, procuring another mother, in place of Sarah, the church of the nations, brought into her tent, &c. ‘Who hath known the mind of the Lord, or who hath been his counsellor?’

CHAP. XXV.—This chapter opens with an account of Abraham’s marrying again, Keturah, by whom he has six sons, and ten grandchildren. This is one of those difficult points, which is generally understood to be safest to say little about, or, in other words, to resign quietly to the infidel. How comes it, that if Paul had reason to say, that Abraham ‘considered not *his own* body *now* dead,’ as well as ‘the deadness of Sarah’s womb’ at the birth of Isaac, now near fifty years after, we find him again the father of a numerous off-

spring? Indeed to any but those who consider Abraham's history as altogether typical, and altogether miraculous, it must appear inexplicable. The birth of Isaac was a remarkable miracle in every part of it, clearly prefiguring the birth of the Messiah; but Keturah's family was also miraculous; and though not expressly spoken of by the apostles, we ought not to leave unapplied the key which they have left us. We confess there is considerable difficulty, but the subject is well worth inquiry. Some have supposed from the name *Keturah*, which means *presumed, incense*, that her family prefigured the church of the Jews, who came up through the wilderness, perfumed with the spices of the merchant. But this will not correspond. We have seen Sarah the mistress of that household; and Midian as well as others of Keturah's family were enemies to the Old Testament church. May we not rather consider Keturah's family as connected with the spreading of the truth in the latter days, towards the close of Abraham's spiritual life? Of one thing we may speak with confidence, that although none of that family appear in the church of God before, the attentive reader will find, that when the forces of the Gentiles are mustered at last, Keturah's sons make a conspicuous appearance, Isa. lx. 4, 5, 6. There we find 'Midian and Ephah; all they from Sheba coming, bringing gold and *incense* (Keturah), showing forth the praises of the Lord.' The same miraculous power, which gave Abraham's *dead* body strength, at the conception of Isaac, appears in Keturah's family. We find from the 6th verse, that Abraham gave them gifts, and sent them away *eastward* to the *east country*, not to interfere with Isaac, the heir of all. When the true Isaac was born, in Bethlehem of Judah, wise men from the *east country* were the first who paid him homage, and repaid Abraham's Son and Lord their gifts which the father had given. 'They presented unto Jesus, gold, frankincense, and myrrh.' So, when the way of the kings of *the east* is prepared, by the drying up of Euphrates, that last head of the river which flowed from Eden, the ships of Tarshish shall bring back these sons from afar; their silver and their gold with them, &c. Isa. lx. 9. We ought not to pass unnoticed, that these sons of Abraham carried with them to the east country, that knowledge of the God of Abraham, and his worship, of which the corrupted traces are so remarkable even at this day. When the reader of Sir William Jones's work is astonished to find vestiges of the true God among eastern idolaters, he has only to remember, that Abraham sent the sons of his concubines to this very east country. We next find this distinguished character, Abraham, the friend of God, returning to his native dust. 'Your fathers, where are they? the prophets, do they live for ever? Even Abraham, after all the remarkable honours conferred on him by heaven, must lie down in the cave of Machpelah; for flesh and blood cannot inherit the kingdom of God; nor can corruption inherit incorruption. It is said he was *gathered to his people*. We find the same expressions applied to Isaac and Jacob, Gen. xxxv. 29. and xlix. 33. In Jacob's dying blessing of Judah, Gen. xlix. 10, speaking of Judah's Antitype and Lord, it is said, 'To him shall the gathering of the people

'be.' All that 'die in the Lord,' are gathered to Jesus Christ; and thus the fellowship of his people, so far from being dissolved is more closely united and cemented by death. It is not the fellowship of being all laid in the grave; but the fellowship which the spirits of the just enjoy in the separate state. The rich man saw Lazarus gathered to his people, when he saw him in Abraham's bosom. This is the blessed hope of the gospel. We naturally think of the grave, as of that which separates us from our people; but the scriptures speak otherwise, pointing us to death as the mean of gathering together in one, the spirits of all the people of God. After Abraham's death, the blessing rested on Isaac. Of Ishmael's descendants, who became all heads of nations, see Gen. xvii. 18, we have already spoken shortly. We are then called to the following out of Isaac's history, in the birth of Esau and Jacob. It may in general be remarked as to Isaac, that he made a less conspicuous appearance than either Abraham or Jacob; nor does it seem that his life was intended for similar typical purposes. His life, for seventy-five years of it, is blended with his father's; for though upon the face of the narration, the birth of Esau and Jacob does not appear to have taken place till after the death of Abraham, yet, by comparing dates, we find that the young men must have been fifteen years old when their grandfather died. And we may justly consider it as no slight trial of the faith, both of the father and son, that Isaac, the heir of promise, should live twenty years childless, after his marriage with Rebekah. That same sovereignty which appears conducting every event connected with the purpose of grace, appears on this occasion. We mean not to enter here into any discussion on the doctrines of election and predestination. Those who will not hear Paul, while writing under the influence of the Holy Ghost, will never hear another. That struggle which Esau and Jacob and their posterity in future ages were to carry on, begun in the womb of their mother. At their birth, Esau obtained the preference; Jacob, as if foreshewing what he should afterwards do to this very Esau, took hold of his heel. On the particulars of their birth, the red colour and name of Esau, contrasted with the character and name of Jacob, we shall refer our readers to Bishop Newton's valuable *Dissertation*, only remarking, that when the Son of God shall 'come up from Edom, with dyed garments from Bozrah, red in his apparel,' this struggle and contest will be terminated, and not till then; see Isaiah lxiii. 1. and Hosea xii. 3. In verse 27. we have the early character of the two brothers,—characters which justly prefigured that of their posterity also. Esau, like Nimrod, was a cunning hunter; a man of the field; a man of worldly pursuits and conquests;—Jacob, a plain man, dwelling in tents; a pilgrim, who had here no continuing city. Heb. xi. 9.

This chapter concludes with that interesting transaction, Esau selling his birthright. With the key to it, which Paul has left us, Heb. xii. 15, 16. there is not a portion of scripture which should more nearly interest the conscience of every sinner. From this we may learn the value of the birthright under the Old Testament; and that Esau selling it, was nothing less than selling his hope in the

promised Messiah. Every one who hears the gospel, is made a partaker in the heavenly birthright and calling; that birth of the spirit, without which no man can enter into the kingdom of heaven. Now, when we are left to take our part and portion in this life, for 'no man can serve God and mammon,' we sell this inheritance: And 'what shall it profit a man, if he gain the whole world and lose his own soul?'

CHAP. XXVI.—This chapter sets Isaac before us in circumstances very similar to those of his father Abraham, distressed by famine, in that very land which they had received in promise as a land flowing with milk and honey. Thus, these famines were not only typical, but remarkable trials of faith. The promise is renewed to Isaac; but an expression is used with respect to Abraham, which seems to demand more particular notice. 'Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws,' verse 5. We read of no commandment given to Abraham, but that at first, 'Get thee out of thy country,' and the law of circumcision; but here we find the very words used, which are afterwards applied to the ceremonial law of Moses. We are thus justified in asserting, that although the patriarchal ritual is not recorded, yet they had one. From their mode of worship, we may learn, that it respected mercy through the shedding of blood. Their statutes and laws were probably not first given to Abraham, though seemingly enlarged to him, as in the case of circumcision; of which, says our Lord, 'it is not of Moses, but of the fathers.' Noah had a law, which taught him to distinguish clean and unclean beasts, and to offer the former only in sacrifice. Divine commandment taught Abraham to build his altar, plant his grove, and dig his well. We next find Isaac, in the same situation with Abimelech, as to Rebekah, as Abraham had been with Sarah. See Gen. xx. 5. In verse 12. we are told that Isaac sowed in that land, and received an hundred fold. When the 87th Psalm receives its complete accomplishment, and they of Philistia and Tyre, are reckoned among the inhabitants of Zion, then will Isaac's hundred fold be understood. The conclusion of this chapter records the digging again the wells of his father Abraham, calling them by the same names, and the strife which they occasioned between Isaac's herdsmen and those of the Philistines. As we have not observed this subject particularly attended to by any writer, we shall hazard a few remarks on it. Bread and water are the two great supporters of human life; and as such, are much employed in scripture. Water points forth that living water, which comforts and refreshes the spirit of man. In eastern countries, a pool, a stream, or spring of water, was invaluable. Thus sings the Psalmist, 'Blessed is the man, who passing through the valley of Baca, makes it a well, (or to the well-spring go), the rain also filleth the pools. They go from strength to strength, till they appear before the Lord in Zion,' Psal. lxxiv. Christ and his gospel were often represented as the 'fountain of life.' Hence says Paul of the church in the wilderness, 'they drank of the rock which followed them, and that rock

' was Christ.' When the patriarchs, therefore, in their journeyings, lighted on a spring of water, it was a valuable discovery to them in a natural point of view, and highly figurative of spiritual support. A well was thus a valuable piece of property. ' Art thou greater than our father Jacob, who gave us the well?' said the woman of Samaria to our Lord. The naming of these wells was prophetic, and will be found to bear a constant allusion to Christ and his gospel. Thus also the herdsmen of the Philistines striving with Isaac's herdsmen, was an instructive picture of the strife which has ever subsisted between the enemies and lovers of the truth. The great business of antichristian teachers has always been to *stop up the wells of Abraham*; to contaminate the pure springs of the everlasting gospel: as in likemanner, the fellow-labourers, and herdsmen in the church of Christ, are employed in keeping the streams pure, and clearing away the rubbish from the old fountains of our father Abraham, which spiritual Philistines are constantly choaking them with.

CHAP. XXVII.—This chapter is occupied with the manner in which Jacob obtained the birth-right, a subject which will be found pretty copiously examined in *Biblioth. Sac.* at the word JACOB. We shall therefore only mention, that if we do not consider the whole of the transaction here recorded as of a prophetic nature, it will be the wiser part to leave the infidel unanswered. But consider it in this spiritual point of view, and the whole will appear in a most striking manner illustrative of the purpose of divine grace, the counsel of him who knows the end from the beginning.

CHAP. XXVIII.—Here again we shall not find it necessary to detain our readers, as the portion of Jacob's history recorded in this chapter has been so often handled. It may be observed, that so soon as Jacob obtains the blessing, the persecution of the gospel awaits him. Like Cain's hatred of Abel, and indeed all opposition and hatred of the truth, it is most violent; and thus in every age, it has been manifest, that ' all who will live godly in Christ Jesus,' must suffer for his sake. And it may be added, that all who with Moses choose afflictions with Christ, can only endure as seeing him who is invisible. To support Jacob, in the course of self-denial and banishment from his father's house, God was pleased to make the wonderful revelation to him of the ' mystery of godliness,' at Bethel. In reading this chapter, the *sameness* of the doctrine of the Old and New Testament will appear remarkable, by observing the care of the patriarchs to avoid intermarriages with the heathens, ver. 1. compared with chapter xxvi. 34; Ezra ix. 2, 3. 2 Cor vi. 14. Acts ii. 40. The blessing here bequeathed is called the *blessing of Abraham*, which Paul tells the Galatians is the same blessing that is now come upon the nations. Thus, it is evident, that the blessing which Jacob *sovereignly* acquired, is that gospel which is now preached to every creature under heaven. ' A multitude of people,' will remind the reader of *suc^h* Num. xxiii. 10. Heb. xii. 22, 23. and Rev. vii. 9

. CHAP. XXIX.—The domestic occurrences of Jacob's family are here recorded in a manner we may be well assured would not have been done, had not a greater personage than Jacob, and a more important family than his natural seed, been intended. As our object, however, is shortly to glance at such passages as have not been attended to in the *Bibliotheca Sacra*, we shall not have occasion to enter very minutely into this chapter. Jacob, who had lain down in Bethel, a poor solitary wanderer, arose under the assured protection and blessing of Almighty God. He therefore, like the Eunuch, goes on his way rejoicing. Here we find again *a well* the place of meeting, and watering of sheep an important office; and thus we see the cause, not only why *a well* is so often used to point out the gospel, but how interesting a view is intended of the office of Jesus Christ, when he is called the 'Great Shepherd of the sheep.' The prophet Hosea says, (chap. xii. 12.) 'Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.' In all this transaction we have a most beautiful representation of the service of Christ for his church. Both Rachel and Leah, the Old and New Testament mothers, he purchased by his service of love. We read twice in this chapter, of 'fulfilling her week,' referring doubtless to the seven days' feast, &c. usual on such occasions, Judg. xiv. 12. But this also furnishes a proof of the early division of time by *sevens*, as was indeed the case with Noah in the ark. This furnishes no slight evidence of the early observation of the Sabbath.

CHAP. XXX.—continues the history of Jacob's family during the *twenty-one* years service and bondage in the house of a kinsman, Laban. The reader will remark the three *sevens* in which the church of God was in the house of bondage. And during this period, we find the *bondswoman* used to raise up seed to Jacob, as Hagar was by Sarah. We may also observe that the earnestness for children manifested both by Rachel and Leah, proceeded from the anxious hope of the promised Messiah to spring from the root of Jacob. The circumstance of the mandrakes is a very singular one, and we have no doubt has an important meaning, were it understood. We confess ourselves incapable of throwing light upon it. We have only further to remark on this chapter, that the means to which Jacob was guided by heaven, to enrich himself, is another of those portions of sacred history which extremely puzzles many friends of scripture. On this passage Bishop Wilson says, 'This will not justify every man now to use such arts to increase his substance. The gospel has restored justice to her original rights.' A little attention will give a more satisfactory solution to it. Jacob is here in the house of bondage; and Laban is loth to part with him, for his own interest. He therefore urges his stay, and at length God enriched Jacob from Laban's flocks. The reader will remember how Jacob's posterity were received into the house of bondage in Egypt from kindness, as Laban received Jacob at first. When the king arose who knew not Joseph, and when Israel, like Jacob, wished to depart, Pharaoh would not let him go, for his own interest. When God at last led

Israel forth, he enriched him with the spoils of the Egyptians; and like Jacob's flock, 'not one feeble among them.' In like manner, the church of God was received with kindness by the nations: Antichrist wished to retain her for her own ends; but God will ultimately bring forth his church with the glory and honour of the nations with her. The birth of Jacob's sons, and the names he inspiringly gave them, will fall to be considered after.

CHAP. XXXI.—This chapter records the singular deliverance of Jacob and his household from the house of Laban, enriched from the flocks of his oppressor; as his posterity, in after ages, came out of Egypt, 'with silver and gold, and there was not one feeble among their tribes.' Psal. cv. 37. The attentive reader will also observe, that in Rachel stealing the gods of Laban, there is a wonderful similarity to that judgment which came upon 'the gods of Egypt,' when Israel came forth from among them; and for an explication of both events, he will look forward to that period of which Isaiah prophesied, 'In that day a man shall cast his idols of silver, and his idols of gold, which they made, each man for himself to worship, to the moles and to the bats.' Isaiah ii. 20. In that day, the great and true *Rachel*, the Gentile church, shall steal from Antichrist even her very gods. It will be observed, that the word here translated *God*, is *Teraphim*. It is not our province to speculate upon a subject which has so much occupied the attention of the learned, as the word *Teraphim*; but the following remarks may not be improper. Whatever the word originally implies, it is evidently plural; and from the best account that can be traced of its form, it was a representation of the *Trinity in Unity*. As the *Cherubim* were attendant on public worship, the *Teraphim* corresponded with what the ancients called their *household gods*. The *Teraphim* had therefore a direct reference originally to the revelation which it had pleased God to make of himself in *Trinity*, but became evidently a source of idolatry, which we shall have farther occasion to trace in the history even of Jacob's family, and still more in that of Micah, Judges xvii. 5. In the succeeding part of this chapter, we have an account of Laban's pursuit of Jacob; the preventing care of God in restraining him from hurting Jacob; the remonstrance that took place; the reconciliation and agreement; and Laban's return. Keeping in view the typical character in which both parties are to be viewed, the design of God, in all that is here recorded, will appear simple and striking; unfolding the gracious manner in which he who slumbers not nor sleeps protects his feeble church from those who would overwhelm her. We would recommend to the reader's attention, Jacob's remarkable account of his painful servitude; 'That which was torn of beasts I brought not to thee: I bare the loss of it: of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes,' verse 39, 40. Who can read these words without thinking of the Great Shepherd of the sheep? He could truly say, he was exposed for his sheep to sufferings of the

CHAP. XXIX.—The domestic occurrences of Jacob's family are here recorded in a manner we may be well assured would not have been done, had not a greater personage than Jacob, and a more important family than his natural seed, been intended. As our object, however, is shortly to glance at such passages as have not been attended to in the *Bibliotheca Sacra*, we shall not have occasion to enter very minutely into this chapter. Jacob, who had lain down in Bethel, a poor solitary wanderer, arose under the assured protection and blessing of Almighty God. He therefore, like the Eunuch, goes on his way rejoicing. Here we find again a *well* the place of meeting, and watering of sheep an important office; and thus we see the cause, not only why a *well* is so often used to point out the gospel, but how interesting a view is intended of the office of Jesus Christ, when he is called the 'Great Shepherd of the sheep.' The prophet Hosea says, (chap. xii. 12.), 'Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.' In all this transaction we have a most beautiful representation of the service of Christ for his church. Both Rachel and Leah, the Old and New Testament mothers, he purchased by his service of love. We read twice in this chapter, of 'fulfilling her week,' referring doubtless to the seven days' feast, &c. usual on such occasions, Judges xiv. 12. But this also furnishes a proof of the early division of time by *sevens*, as was indeed the case with Noah in the ark. This furnishes no slight evidence of the early observation of the Sabbath.

CHAP. XXX.—continues the history of Jacob's family during the *twenty-one* years service and bondage in the house of a kinsman, Laban. The reader will remark the three *sevens* in which the church of God was in the house of bondage. And during this period, we find the *bondswoman* used to raise up seed to Jacob, as Hagar was by Sarah. We may also observe, that the earnestness for children manifested both by Rachel and Leah, proceeded from the anxious hope of the promised Messiah to spring from the root of Jacob. The circumstance of the mandrakes is a very singular one, and we have no doubt has an important meaning, were it understood. We profess ourselves incapable of throwing light upon it. We have only further to remark on this chapter, that the means to which Jacob was guided by heaven, to enrich himself, is another of those portions of sacred history which extremely puzzles many friends of scripture. On this passage, Bishop Wilson says, 'This will not justify every man now to use such arts to increase his substance. The gospel has restored justice to her original rights.' A little attention will give a more satisfactory solution to it. Jacob is here in the house of bondage; and Laban is loth to part with him, for his own interest. He therefore urges his stay, and at length God enriched Jacob from Laban's flocks. The reader will remember how Jacob's posterity were received into the house of bondage in Egypt from kindness, as Laban received Jacob at first. When the king arose who knew not Joseph, and when Israel, like Jacob, wished to depart, Pharaoh would not let him go, for his own interest. When God at last led

Israel forth, he enriched him with the spoils of the Egyptians; and like Jacob's flock, 'not one feeble among them.' In like manner, the church of God was received with kindness by the nations: Antichrist wished to retain her for her own ends; but God will ultimately bring forth his church with the glory and honour of the nations with her. The birth of Jacob's sons, and the names he inspiredly gave them, will fall to be considered after.

CHAP. XXXI.—This chapter records the singular deliverance of Jacob and his household from the house of Laban, enriched from the flocks of his oppressor; as his posterity, in after ages, came out of Egypt, 'with silver and gold, and there was not one feeble among their tribes,' Psal. cv. 37. The attentive reader will also observe, that in Rachel stealing the gods of Laban, there is a wonderful similarity to that judgment which came upon 'the gods of Egypt,' when Israel came forth from among them; and for an explication of both events, he will look forward to that period of which Isaiah prophesied, 'In that day a man shall cast his idols of silver, and his idols of gold, which they made, each man for himself to worship, to the moles and to the bats,' Isaiah ii. 20. In that day, the great and true *Rachel*, the Gentile church, shall steal from Antichrist even her very gods. It will be observed, that the word here translated *Gods*, is *Teraphim*. It is not our province to speculate upon a subject which has so much occupied the attention of the learned, as the word *Teraphim*; but the following remarks may not be improper. Whatever the word originally implies, it is evidently plural; and from the best account that can be traced of its form, it was a representation of the *Trinity in Unity*. As the *Cherubim* were attendant on public worship, the *Teraphim* corresponded with what the ancients called their *household gods*. This *Teraphim* had therefore a direct reference originally to the revelation which it had pleased God to make of himself in *Trinity*, but became evidently a source of idolatry, which we shall have farther occasion to trace in the history even of Jacob's family, and still more in that of Micah, Judges xvii. 5. In the succeeding part of this chapter, we have an account of Laban's pursuit of Jacob; the preventing care of God in restraining him from hurting Jacob; the remonstrances that took place; the reconciliation and agreement; and Laban's return. Keeping in view the typical character in which both parties are to be viewed, the design of God, in all that is here recorded, will appear simple and striking; unfolding the gracious manner in which he who slumbers not nor sleeps protects his feeble church from those who would overwhelm her. We would recommend to the reader's attention, Jacob's remarkable account of his painful servitude; 'That which was torn of beasts I brought not to thee: I bare the loss of it: of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes,' verses 39, 40. Who can read these words without thinking of the Great Shepherd of the sheep? He could truly say, he was exposed for his sheep to sufferings of the

severest kind, and of all that the Father gave him, he lost none. It is noticeable, that Jacob twice mentions in this chapter, *the fear of his father Isaac*, verses 42. 53. There seems to be a reference in this expression to the remarkable *fear* of his father, mentioned xxvii. 33. *he trembled very exceedingly*. The overruling purpose of God, who says, 'Jacob have I loved,' appeared so powerfully to his mind, and the part he had been acting in attempting to withstand God, so awfully affected him, that *he trembled very exceedingly*; and Jacob was there taught to view the character of God in a point of view which he never afterwards forgot.

This chapter alludes to several ancient customs, which merit the reader's attention. Jacob received cattle as his wages; and as cattle were formerly the only medium of trade, ancient coins were stamped sometimes with an ox, but more generally with a lamb. Thus a piece of metal, or stone, with the image of an ox or lamb, was current for the value of these animals; and thus the very word used in verse 41. Heb. *monim*, is translated by the Greek *amnades*, or *lambs*; hence the Latin word *pecunia* is derived from *pecus*, a flock of sheep. Hence the old Greek proverb, *Boos epi gloptes*, he has the ox upon his tongue, that is, when applied to a witness, *he has been bribed not to speak*. When Jacob and Laban were reconciled, they joined in sacrifice, and eat the flesh of the victim, having gathered stones and made a *heap*. This *garar*, or *heap*, was their altar; and this is the name given to those sacred *heaps*, which were afterwards frequent among idolatrous nations. In our own island, the Druids had their *sairns*, or *heaps of stones*, where they held their religious feasts. Not a few of such *heaps* are still extant in Britain. Here also, Jacob erected a *pillar*. *Pillars* erected near the *altars*, were of divine original; hence the pillars in Solomon's temple; and thus the church herself is a monumental pillar to the truth, erected near God's altar. These *heaps* and *pillars* were afterwards adopted by idolaters, and the Israelites were commanded to throw them down.

CHAP. XXXII.—contains much important matter, highly deserving serious attention and inquiry. Leaving Laban, Jacob goes on his way, and the angels of God met him. 'This,' said Jacob, 'is God's host, and he called the name of that place *Mahanaim*.' Jacob, delivered from Laban, and going on his way, sees that the whole host of God, the *two camps*, as *Mahanaim* means, are in his defence;—'are they not all ministering spirits, sent forth to minister to the heirs of salvation?' Jacob had seen these angels ascending and descending on the *ladder* at Bethel, Gen. xxviii. 12., and he now sees them *encamped*; compare Psalm xxxiv. 6, 7. When the heavenly hosts are called two camps, we may think of the *two* cherubims of glory which overshadowed the mercy-seat. The reference to Song vi. 12. has often been noticed; but if the company of two armies there mentioned, be the *Mahanaim*, then they are not *in* the Shulamite, but *attending* her. This meeting with God's host must have been a great support to Jacob's mind, in the view of encountering his powerful, and, as he feared, his hostile brother, Esau. For the character

of Esau, and his typical station, the scripture leaves us in no doubt. God, who promised to bring Jacob again to his father's house in peace, supports and carries him through every difficulty. Laban may pursue behind, and Esau may meet in front, but with the divine promise, and the *Mahanaim* of God surrounding him, who can injure or hurt him? Jacob's prayer on this occasion is one of the most remarkable in all the sacred pages. We cannot attempt to analyze it; but the reader will easily discover in it the genuine spirit of grace and of supplication. The division into two *bands*, will lead the reader's mind to the Jewish and Gentile churches, and prove a key to the language of the prophet, 'The one I called *beauty*, and the other I called *bands*, and I fed the flock,' Zech. xi. 7.

From the 24th verse of this chapter, we have an account of Jacob's wrestling with the Man, Jehovah; an incident of the most wonderful kind. That this *man* was the angel of the covenant, a prophet of the Lord assures us, Micah xii. 4.; and Jacob himself said, 'I have seen God face to face;' yea it is farther said, verse 28. 'as a prince hast thou power with the *elohim*,' (gods). This night of wrestling of Jacob, is a figure of the situation of his church, until the morning of her complete deliverance, at the breaking of the day. Although Jacob prevailed and obtained the blessing, yet God taught him to know that it was not in his own strength, for a single touch disjoined his thigh. *Israel*, the prince of God, is now the name of *Jacob*, the supplanter, as he stands a type and representative of the true prince that hath power with God, who intercedes and prevails in behalf of all his church. *Israel* is now the name of the whole church of God; and when, at the breaking of the day, she prevails, she then also obtains her new name, Isaiah lxii. 4. Rev. iii. 12.

CHAP. XXXIII.—relates the meeting and affectionate interview of Jacob with Esau; so true is it, 'that when a man's ways please the Lord, he maketh even his enemies to be at peace with him.' But we are here never to lose sight of Jacob as the leader of the two *bands*, going on before them to meet the enemy of their journey; in the same manner as he afterwards procured them peace from a still more formidable enemy. Egypt, and Antichrist herself, have often dealt favourably with Jacob's *bands*. Esau returns to the fortified city, Edom; and Jacob to Succoth, the place of booths. In like manner shall we always find Antichrist in her *strong holds*, and the church of the God of Jacob in her house of sojourning and pilgrimage. Jacob, the inheritor of the promises of Canaan, has no possession in it, but buys a parcel of a field to spread his tabernacle, and build his altar; and he names his altar, expressive of his faith in God, *the God of Israel*.

CHAP. XXXIV.—We have hitherto seen Jacob retarded and impeded in his return to his father's house, by external enemies; but we are in this chapter called to consider him amidst still more afflictions, arising in the bosom of his own family. In like manner, it will be found, that in all the appearances of the church of God, afflicted and

tormented as she often was, her most trying troubles arose from within herself. Thus said the true Jacob, speaking by the mouth of David, 'for it was not an enemy that reproached me, then I could have borne it, but those mine acquaintance,' &c. Psalm lv. 13.

Dinah, the daughter of Jacob and Leah, went out to see the daughters of the land, and was defiled by Schechem, a prince of the country. Her brethren, Simeon and Levi, in order to avenge her dishonour, came upon the city, and slew all the males, actuated by that anger and wrath which their father prophetically pronounced accursed. This subject affords fine matter for declamation, of which Dr Hunter gives a proper specimen in his Lectures upon it. Our province is to lead the reader's attention to its typical design. With Dinah, as with all the daughters of Jacob, her defilement arose from going out to see the daughters of the land. Communion with the nations ever has been the source of defilement. Often have the princes of this world courted the church of Christ, enamoured of many things in her, which hold out prospect of advantage. 'Shall not their cattle and their substance be ours?' The defilement of *Dinah* is an exact counterpart to the defection of the tribe of *Dan* (the name is the same) in an after age. That tribe also went out to see the daughters of the land where they dwelt, and was defiled accordingly. Nor will the cruelty of Simeon and Levi want a parallel in the manner in which the idolatry of Dan was revenged by the other tribes. It is not foreign to mention here, that *Dan*, the defiled tribe, which means *judgment*, appears bearing divine *judgment*; when the other tribes are sealed, Rev. chap. vii. that tribe is not numbered among them.

CHAP. XXXV.—The subjects of this chapter are numerous, diversified and important. To examine each minutely would occupy a volume. Jacob had resided some time in Schechem, the country of foes and strangers. There not only had his daughter been defiled, but there is reason to fear that his household had too much connection with *strange gods*. In this situation the commandment comes to him, 'Arise; go up to Bethel; tabernacle there, and build an altar to the God that appeared to thee when thou fleddest from the face of Esau thy brother.' This may be considered as the call of the gospel, and its genuine language to all who believe it. When guilty sinners are flying from the face of their greatest enemies, sin and Satan, and the righteous judgment of God treading on their heels, the God that *appeared* to Jacob at Bethel is held up to their view on the cross, destroying death and him that had the power of it. All who have seen that great sight in Bethel, the ladder which opens heaven to guilty man, will hear the call, 'Arise; go up to Bethel; dwell there beside God's altar.' 'They will be led to say, 'How lovely are thy tabernacles, O God of Hosts!'—'One day in thy courts is better than a thousand,' &c. We have a greater Bethel than that at Luz;—a more perfect tabernacle, not made with hands. We have an altar whereof they have no right to eat who serve the tabernacle. Let us therefore go forth to him without the camp, talking up his cross and following him. In obedience to this call, Ja-

cob purges his household: 'Put away the strange gods that are among you; be clean, and change your garments.' No strange gods can be retained in Bethel: there is no god acknowledged in the Lord's house but that God who appeared to the guilty when ready to perish. There is no doctrine suffered there but the doctrine of atonement by the one offering of the Son of God. Neither Laban's *teraphim*, nor the gods of the Schechemites, can be admitted; for 'what fellowship hath the temple of God with idols?' And as 'holiness becometh thy house for ever,' the worshippers here 'must be clean, and change their garments.' In like manner now, every spirit which confesseth not that Jesus Christ is come in the flesh, every doctrine which has any other foundation than *mercy through the atonement*, must be 'put away,' as a strange god. Not only so, but the disciple of Jesus Christ, who is at his commandment going up to Bethel, must 'put away all these, anger, wrath, malice, &c.; in a word, every kind of language which may be understood, by the apostolic expression, '*filthy communication out of your mouth*,' must be hid under the oak. The washing and cleansing of garments under the Old Testament, though sanctifying only to the purifying of the flesh, was a striking figure of the Christian communion. A guilty sinner is *cleansed* by the truth. 'Ye are clean,' said our Lord, 'through the word that I have spoken to you.' Every church is *clean*, when they 'put away from among them wicked persons:' when, walking in love, they look diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble them, and so many be defiled. Thus, when through worldly connections, like that of Jacob's household at Schechem, defilement takes place, they call to mind that a little leaven leavens the whole lump, and thus purge out the old leaven, that they may be a new lump, even as 'Christ our passover is sacrificed for us.'

Jacob's household gave him their strange gods, and, it is added, their *ear-rings*, and Jacob hid them under the oak at Schechem. A question here naturally arises, What connection is there between *strange gods* and *ear-rings*? It is, beyond doubt, that what are here and in similar passages called *ear-rings*, were objects of idolatrous worship. When Aaron was leading the people in their idolatry, he said, 'Break off the golden *ear-rings*, and bring them to me,' Exod. xxxii. 2; but instead of burying them, as Jacob did, he made a molten calf of them: these *ear-rings* were part of the spoil of the Egyptians. In like manner we find Gideon doing with the '*ear-rings of the prey*,' see Judges viii. 24—27; and there we are told that the Ishmaelites had *ear-rings*. When the church of God is described as turning aside to her idolatrous worship, it is said, 'and I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked herself with her *ear-rings*, and forgot me, saith the Lord,' Hosea ii. 13. Now these strange gods were 'hid under the oak at Schechem;' we have elsewhere shewn that the oak was the place of worship; and there alone are the strange gods of believers buried to this day.

In the 5th verse we are told, that 'they journeyed, and the terror of God was on the cities round about them, and they pursued not after them.' Never did the church of God keep steadily forward on their journey to Bethel, but she struck terror into her enemies; for with her face thitherward, she is 'clear as the sun, fair as the moon, and terrible as an army with banners.' When Jacob's household appeared in Solomon's porch, 'of the rest *durst* no man join himself to them, but the people magnified the Lord.' A church of Jesus Christ makes just such an appearance to the surrounding world now, as Jacob's household did to the surrounding cities then; hence, says an apostle, 'in nothing terrified by your adversaries, which is an evident token to them of perdition, but to you of salvation, and that of God.'

We next find Jacob safe at Bethel, and employed in that first and most important work, building his altar to the God that appeared to him in the day of his distress. What is Bethel without the altar? Or, what is a church of Christ without the memorial of his death? Here Deborah, Rebekah's nurse, died, and was buried under the sacred oak of Bethel, on this account called *Allon-bachuth*, the oak of weeping. This Deborah seems entitled to the reader's attention, otherwise her burial would not be so particularly mentioned, nor would the oak have received a name worthy of being transmitted. *Deborah* means *the word of Jehovah*; her office was to nurse Rebekah, and who is the nurse of the church of God to this day? Is it not *his word*. But although the typical nurse died, her great antitype 'liveth and endureth for ever.' We find another very celebrated woman of this name afterwards arose in the church of Israel; she was called a MOTHER there, and fulfilled her typical office as a mother, in a very remarkable manner, of which hereafter; but, does not the death of Deborah, *the nurse*, and Rachel, a mother in the household, lead us to think of this as a very remarkable period in Jacob's history? They journeyed but a little way from Bethel, where Deborah was buried, when they came to Ephrath, where Rachel died, and *Benoni* or *Benjamin* was born. When the church of God came to Bethlehem-Ephrath, there the true Benjamin was born, and there the Old Testament *word and ordinances*, which had been the nurse of that church, died. The Old Testament church, Paul compares to a child under tutors and governors; needing a *nurse* to feed them with her milk, the food suited for children, her worldly elements; now Deborah performed the duties of her station, but when the fulness of the time was come, when there was but a little way to Ephrath, Deborah died. Yet even the death of the old nurse was a source of weeping to Jacob. When our Lord drew nigh to Jerusalem, he wept over the city. It was not to be wondered at, that the oak of Bethel, where all the nursing ordinances of the Old Testament were laid, should be called *Allon-bachuth*. Many of Jacob's sons discovered strong affection for the spiritual *Deborah*, many years after her death; and it costs the apostles no little labour to wean their minds from *Allon-bachuth*. From the 9th to the 15th verse, we find God renewing his promise and covenant with Jacob; and here Ja-

cob erected a pillar, and poured drink offerings on it. Under the articles *Benjamin*, *Jacob*, and *Rachel*, in *Bibliotheca Sacra*, the reader will find the death of Rachel and birth of Benjamin particularly examined: we would also particularly recommend Bishop Horne's sermon on Rachel to his notice. At Bethlehem-Ephrathah she died, and there stands her monumental pillar. After this event, Jacob journeys, and spreads his tent beyond the tower of Edar, viz. the *tower of the flock*. The reader will find this tower mentioned, Micah iv. 8., and here stands Jerusalem. *Edar* was a tower on Mount Zion. After Benjamin's birth, that is, after the birth and resurrection of Christ, the tent of Jacob, that is, the church of God, was spread *beyond* Edar, reaching forth to the Gentiles, who now were brought within the tent. In that land, Reuben defiled his father's bed. The spiritual defilement of Israel's bed in that land, needs no comment; even by Reuben, his first born. We have dwelt longer on this chapter than our bounds will justify; but if we have thrown out any hints that may prove useful in directing to the spiritual design of the grand things here recorded, it will not be matter of regret.

CHAP. XXXVI.—records a distinct genealogical account of the family and posterity of Esau. Nor is this an useless subject: This genealogy, connected with the after history of his descendants, answers great purposes. It records the fulfilment of the divine promises concerning them. When Rebekah was pregnant with Jacob and Esau, the Lord informed her that two nations were in her womb, and that two manner of people should be separated from her bowels. In confirmation of this, the distinct race of Esau, for several generations, is recorded in this chapter; their decided hatred to the seed of Jacob is thereby more clearly to be traced, as it occurred in the after ages of the church. We have but one remark farther. To Jacob and his seed were the promises made. Esau and his seed lost the blessing: according to worldly appearances, the very reverse was the case. Observe Jacob's posterity, and we shall find a race of shepherds, and men of little note, wandering without any fixed dwelling. Read this chapter, and we shall find a race of *dukes* and *kings*. Esau obtained one blessing, in answer to his request, 'Bless me, even me also, O my father! Hast thou not one blessing left?' He got it, and it was a worldly one. Jacob's was a better, and an enduring substance.

CHAP. XXXVII.—We now enter upon the interesting history of Joseph,—that history, that in childhood, manhood, or old age, equally interests and pleases. It differs from many others of those historical incidents which we have already noticed: they are of such a nature, that, without attending to the spiritual design of them, they are uninteresting, or unintelligible; but in Joseph, we are impulsively drawn so closely to follow the plain and literal incidents of his life, that we are apt to forget, that 'a greater than Joseph is here!' But as his history is pretty fully examined in *Bib. Sac.* we shall content ourselves with a few brief remarks on the history, as the circumstan-

ces occur. It may be necessary, however, to premise, that our readers will only find us intelligible, by keeping in mind, that Joseph, in all his afflictions as well as grandeur, was an eminent type of the man of sorrows, to whom every knee shall bow, and tongue confess, that he is Lord, to the glory of God the Father. In the preceding chapter, we were among the dukes of Edom: this brings us back to Jacob, a stranger in Canaan, and his sons wandering with their flocks around the country. Joseph, a stripling of seventeen, is occasionally with them, and appears thus early, like him who bore witness of the world, that the deeds thereof were evil. Human writers blame Jacob for his partiality to Joseph, but this love was divinely directed, to prefigure that love wherewith the true Joseph was beloved. 'This is my beloved Son, in whom I am well pleased.' Joseph's brethren hated him because of his father's love, as did the Jews, who took up stones to cast at Jesus for the same cause.

Dreams were one of the *diverse manners* in which God spake unto the fathers; and Joseph's dreams were not only prophetic of what literally befel him, but they were given to him as matter of divine revelation. The purport of these dreams as understood by his brethren, and their envious remark, 'shalt thou indeed reign over us?' is plainly adopted by our Lord, Luke xix. 14. In the dream of the sun, moon and stars, verses 9. and 10. we have a just view and pattern of the figurative use of these heavenly bodies in other parts of scripture. Jacob by no means encouraged Joseph in his belief of this revelation, so early was his faith tried; yet it is expressly said, that 'his father *observed* the saying,' verse 10.; in the same manner as it is said of Mary, the mother of our Lord, 'Mary kept all these things, and *pondered* them in her heart,' Luke ii. 19. In verses 13. and 14. we have the gracious message on which Joseph was sent, to see 'if it fared well with his brethren and their flocks.' In like manner, the true Joseph, when he came to his brethren who crucified him, came on a message of infinite boundless mercy. Joseph leaves his father in the vale of Hebron, and goes after his brethren to Schem, a distance of sixty miles; still farther to Dothan, 2 Kings vi. 14. 'And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.' It is impossible to read these words without remembering our Lord's allusion to them, Luke xx. 14. The reader may also compare verse 20. with Psalm lxiv. 5. Reuben's language, verse 21. and 22. may be illustrated by Chapter xlii. 22. And the stripping him of his robe, verse 23. is expressed in the very language applied to Christ, Mat. xxvii. 28. We next find him cast into the pit, a circumstance to which we find frequent allusion in other places of scripture: the Psalmist speaking in the person of Christ, says, 'he brought me up also out of a horrible pit,' &c. Psalm. xl. 2. Again: 'Thou hast laid me in the lowest pit,' Psalm. lxxxviii. 6. Jeremiah the prophet, who, like Joseph, was in many respects an eminent type of Christ, was also cast into a pit, plainly pointing to the depth of sufferings to which the Son of the Highest became obedient. Zechariah's words, Chap. ix. 11. and 12. seem to have a direct reference to Joseph's pit,

where there is no water ; and he calls the Jewish captives, whose captivity he alludes to under that figure, *prisoners of hope* ; or, as we may properly understand him, preaching the gospel to guilty sinners, sunk in the pit of iniquity, yet prisoners of hope, looking forward to the hour of joyful deliverance, through the blood of the covenant. Verse 25. gives a wonderful view of the human heart : they had just cast poor innocent Joseph into the pit, as they then thought, the pit of death, when they sat down to eat bread, probably rejoicing in the destruction of the dreamer, as the chief priests and pharisees did to a greater than Joseph on a similar occasion. We know not if the scriptures furnish us with any thing more striking than a beautiful allusion to this, Amos vi. 6. Judah, the typical intercessor, pleads for his brother ; and we find Judah's words, verse 26. adopted by the Psalmist in the person of Christ, Psalm xxx. 9. Joseph is accordingly sold for twenty pieces of silver, of the value of forty-six shillings of British money, the perfect type of the goodly price at which his antitype Jesus Christ was afterwards betrayed, the one for twenty, the other for thirty pieces. We find Reuben returning with a view to his deliverance ; and the plan by which they endeavoured to impose upon the distressed heart of their parent. But, above all, the conclusion of this chapter leads us to see the divine ruler over all working out his purpose with Joseph, sending him down to Egypt, for the very purpose of saving alive those brethren who sold him. Often, as we have already observed, has Egypt been the preserver of the holy seed ; and as it was of Christ personally, so has it been often said of his church, ' Out of Egypt have I called my son !'

CHAP. XXXVIII.—digresses from the history of Joseph, but is interesting in various points of view. We have heard the first appearance which the tribe of Judah makes, and that particularly in his descendants, of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever more. We find Judah turning aside from his brethren, and begetting children by an Adullamite ; these again appearing remarkable for their wickedness ; the oldest is slain by divine justice ; the second stands distinguished as the father of a species of uncleanness, of all others the most impure and vile ; lastly, Judah himself, committing fornication with his own daughter-in-law, from which connection sprung THE HOLY ONE AND THE JUST. The first remarkable deduction from this chapter, in a general point of view, is this, that when the Son of the Highest appeared in the likeness of sinful flesh, he appeared even in his progenitors, as numbered with transgressors in the very highest point of view.

We apprehend that Judah's error in this connection with the Adullamite and its fruits is pointed out to us in the expression, ' went down from his brethren ;' and it appears no less clear, that when it is said, that Judah was at *Chezib* (*a lie*) when his mother bare him, that it points to his departure from *the truth*. Should the reader entertain any doubts on this head, let him attend carefully to Micah i. 14, 15. It is proper to remember, that *Achzib* and *Chezib* are the same place. The law respecting one brother raising up seed to ano-

ther, we find to have been of more remote date than the law of Moses. It had an important typical meaning, to which we are clearly led, Ruth iv. 10—12. compared with Rom. vii. 4. This may also lead us to a more extensive view of the short history of Er and Onan. In Er's wickedness, for which the Lord slew him, and Onan raising up seed to him, we are called to think of the great work of Christ to raise up seed to God in place of the wicked one whom God slew. It is the incorruptible seed of the word which begets children to God; and by spilling that word, as the Jews of old did, they also were slain and unchurched by God. Onanism, then, is every species of *corrupting* or *spilling* the seed or word of God; that crime which is of all others marked with divine judgment; for any man will hurt the witnesses of God, viz. the scriptures, 'fire proceedeth out of their mouth and devoureth their enemies; in this manner, he *must* be killed.' In opposition to this, we read of 'none of his words falling to the ground;' and rejecting or despising this, is compared to 'water spilled on the ground.' By comparing the circumstances of Judah's connection with the Adullamite, and sheep-shearing at Timnath, the reader will be naturally led to think of that connection at Timnath, by which Sampson was in like manner led astray. The particulars of Judah's incest is most interesting: we have but three women mentioned in our Lord's genealogy, the first *incestuous*, the second *a harlot*, and the third *an adulteress*, see Matth. i. *Tamar* means a *palm-tree*, to which the church is compared, Song vii. 7. She also put on the attire of a harlot, because *Shiloh* was not given to her; see, on this head, Ezek. xvi. *passim*. The reference to Tamar, throws light on various passages in the prophets, such as Isaiah xxiii. 15. 18. Tamar, like her antitype, brought forth twins, like Ishmael and Isaac in the family of Abraham, and Esau and Jacob in that of Isaac. *Pharez* appears to be the figure of the Jewish church, which was the first born of the family, the elder brother; to the Jew *first*, and also to the Gentile. *Zarah* made his appearance first, though he came last to the birth. *Zarah* means the *rising sun*, in which he was also a representative of Christ and his New-Testament church, on which the sun of righteousness arose; the prophetic word shone, like a light in a dark place, till the day dawned and the day-star arose. *Zarah* was distinguished from the first by the *scarlet thread*, like the sign from Rachab's window. The blood of the covenant has ever been the mark, by which the spiritual seed was known.

CHAP. XXXIX.—resumes the history of Joseph. We find him in the situation described by the Psalmist, 'He sent a man before them, even Joseph, whom they sold for a servant,' Psalm cv. 17. It was all the Lord's doing, and the more it is attended to, the more marvellous it will appear in our eyes. Thus Stephen says, 'God was with him, and delivered him out of all his afflictions, and gave him favour in the sight of Pharaoh,' &c. Acts vii. 9, 10. The chastity of Joseph in resisting the temptation of his master's wife, is remarkable, even to a proverb. We mean not to detract from his credit in

this respect, nor do we conceive we do so, when we say, that the manner in which Joseph was protected from defilement in Egypt, was in the first place typical of him who was holy, harmless, undefiled and separate from sinners; and in the second place, it corresponded with the manner in which Sarah and Rebekah, figures of the church of Christ, were preserved undefiled in the same Egypt. The character of Christ's spouse is, My beloved, my undefiled, is one, the choice one of her who bare her; and in revelation we read of those who 'are not defiled with women, but follow the Lamb whithersoever he goes.' We are ready therefore to consider Potiphar's wife, as characteristic of the adulterous woman, so much spoken of in the book of Proverbs; the false church, who is *mistress* to Joseph, in her worldly state and authority. Her allurements are strikingly descriptive of the manner in which the mother of harlots labours to form impure connection with the church of Christ; compare Proverbs vii. 10—21. And in like manner, the source of all the hatred and persecution which the great whore poured forth against the Lamb's bride, was her refusing connection with her in her impurity. When we find Joseph therefore thrown into prison, we find him there, 1st, as a type of Christ, who was thrown into the prison of death, because of his adherence to the truth; and, 2d, of the church, who was driven into the wilderness for keeping pure and unspotted from the world. Most remarkable is the change of scene with poor Joseph. We saw him basking in the beams of his father's love and delight: Now, we see him in all the gloomy horrors of a prison, an outcast and a slave! But faint is this contrast with what took place with the greater than Joseph, who, from the bosom of his father, encountered all the ignominy and reproach of his own creatures, and finally descended into the lower parts of the earth. We see Joseph punished for sin imputed, but of which he was in himself pure and spotless. Let us turn our eyes to Him who was led as a lamb to the slaughter, and remember that the Lord laid on him the iniquity of us all. He died, the just for the unjust, that he might bring us to God.

CHAP. XL.—But we are now called to trace the parallel at which we have been glancing, in circumstances still more striking, still more remarkable. We now find Joseph in his prison, 'numbered with transgressors;' and appearing as endued with divine wisdom, in revealing the purposes of God; like his great antitype, restoring one fellow-prisoner to liberty and honour, and leaving the other to perish. The circumstances attending this event are so striking, and the similarity so obvious, that it appears very unnecessary to detain our readers on a subject, which, however glorious, has been so often and so justly illustrated by others. We shall therefore only farther add, that the command of the prison given to Joseph, will remind of him who has the keys of hell and death,

CHAP. XLI.—In this chapter, the great design of heaven in all the afflictions brought over Joseph begins to unfold itself. 'At the end of two full years,' even in this *period*, a similarity is to be noti-

ced ; the same power that released Joseph in the *third* year, could have done so sooner ; but the chief butler is permitted to forget Joseph, because in this respect he must prefigure him that was to come ; on the *third* day, Joseph's antitype and Lord was delivered from *prison* and from judgment. This must have been a time of severe trial to Joseph. Left to linger in a prison, was a situation very opposite to that of the sun, moon and stars bowing down to him ; so says the Psalmist : ' The word of the Lord tried him,' &c. Psal. cv. 19. But how much severer was the trial of the Captain of Salvation ! instead of the fulfilment of that promise made at his birth, ' the Lord God shall give unto him the throne of his father David,' persecuted to the death, and crucified as a blasphemer. Pharaoh's two dreams impressed his mind, that the revelation, whether good or bad, was from God. The magicians, nay, nor all the power of hell, could unfold Pharaoh's dreams ; Joseph must be brought from prison hastily, and his raiment changed ; he must be brought before the face of Pharaoh, to unfold the divine purpose and will. Who, but must trace the exact coincidence, with what befel Him who was raised from the dead, brought to the highest seat in Heaven, to lay open the councils of God ? Christ is the true *revealer of secrets* : when he ascended to glory, all the *secrets* of the Old Testament figures were laid open and gloriously explained.

It is not foreign from our purpose to introduce here a very few remarks on *dreams*, as a *manner* of divine revelation. We find they were of very early date ; we read of them in the days of Abraham, and that not as a new thing. They were of two kinds, either in plain direct language, or in figurative. Of the former class are the dreams of Abimilech, Joseph the husband of Mary, and the wise men of the east ; of the latter class, the dreams of Pharaoh, Nebuchadnezzar, and such like. If it be inquired, how came dreams of revelation to be distinguished from others ? We may keep in mind, that although *then*, as *now*, there were no doubt unmeaning dreams arising from the multitude of business, as the wise man tells us, yet when God intended to reveal himself in dreams, they were of that impressive kind, which could not be mistaken : we find Pharaoh's anxiety about his dreams, and in like Nebuchadnezzar's ; they brought conviction to the mind, that they were of God. Hence, when Joel is foretelling the completion of divine revelation by the mouth of Joel ii., *dreaming dreams* is not omitted ; not, we apprehend, that this would be the *exact* mode of revelation in those days ; but the principal *diverse manners* in which God spake of old are mentioned, to shew the *perfect* manner in which that downpouring of the Spirit should complete the revelation of the will of God. Two things deserve the reader's notice : 1. As it has been the constant work of Satan to oppose, by corrupting divine revelation in all its variety of manner, so ' dreamers of dreams' are mentioned with diviners, as those of whom the Old-Testament church were to beware ; indeed, when the usual, and what we may call *standing* modes of revelation were uncorrupted, dreams do not appear to have been a customary mode : 2. Nothing can be more ridiculous, or rather profane,

than the attempt of unriddling *dreams* now. Some will startle at such language, but we rather think we are justified in saying, that the idea of *dreams* being now *revelations* from God, is a very strong insinuation at least, that revelation is not yet complete. We may rest assured, that of all that heaven sees met to reveal to guilty man, is to be found in the writings of the holy apostles and prophets; and, indeed, in their writings will be found all that the guilty need to know. Every species of modern *divination* should be held in abhorrence by Christians.

The reader will find great fund of scriptural knowledge and edification, in comparing every circumstance attending the sufferings, humiliation, and exaltation of Joseph, with those of the Son of God. Joseph was set over the house of Pharaoh and the whole land; so Christ, as a son over his own house, as well as governor among the nations. Pharaoh alone was above Joseph; so, it is manifest, that Christ, as head over all things to his body, is second to none, only 'he is excepted who did put all things under him;' and this, the reader will recollect, is only said of him as Mediator between God and man; for in his divine nature *I and the Father are one*. All bowed the knee to Joseph; all confessed him lord. Famine prevailed every where; but where Joseph was plenty abounded. In the very land where Joseph had been disgraced and imprisoned, there he reigned. But the reader needs no key to this history, for he that runs may read.

CHAP. XLII.—We shall concentrate our remarks on the singular portion of Joseph's history contained in this chapter, under the following heads.

1. No efforts of man can prevent the accomplishment of the divine purposes of God. His counsel shall stand, and he will do all his pleasure. The sons of Jacob thought to frustrate the revelation given to Joseph in his dreams; but all was in vain: their very schemes to frustrate, tended only to forward; and while they thought of sinking him in destruction, they were taking the very steps which heaven had chalked out, to exalt the shepherd to the highest seat of honour next the king in Egypt. 2. We find in Joseph's brethren, the natural effect and tendency of affliction. Had all gone well with them, they would not have taken any thought about Joseph; but when famine and accumulated distress flowed upon them, they remembered their conduct to Joseph. 3. But it is more to our purpose to observe, that this chapter gives us an admirable view of the history of Christ after his exaltation to glory, and of his kinsmen according to the flesh. We have seen his brethren, in persecuting him, acting as the Jews did to our Lord; and in this chapter we find them driven by famine to apply to this same Joseph for food and support. Joseph deals with them as spies; and their eyes are holden that they knew him not. Exactly similar is their present situation. That Jesus whom they threw into the pit of misery, is now exalted at the right hand of the throne of God. They are wandering as spies, yet is his kindness looking after them. Still are they belo-

ved for the Father's sake ; and the hour is fast approaching, when Joseph shall be made known to his brethren, and they shall cry aloud, Blessed is he that cometh in the name of the Lord to save us.

4. When Jacob sent his sons to Egypt, he resided in Canaan. It is well entitled to our observation, that Canaan, the land of promise, was a land of famine to Abraham, Gen. xii. 10. ; to Isaac, Gen. xxvi. 1. ; and here to Jacob. Remarkable must have been the trial to those who were looking forward to it as a land flowing with milk and honey. It is impossible so much as to mention every circumstance in this remarkable chapter, which seems to call for our attention. The apparent strangeness of Joseph while his brethren are in anguish, is an admirable picture of what passes daily at the throne of grace. At the very moment when Joseph's bowels are yearning towards his brethren, he speaks and acts as if with harshness. Are we straining the text when we say, that while Joseph is speaking roughly, and calling his brethren *spies*, he is returning their money, and dealing out provision to them without money and without price? We had almost omitted to mention a most important circumstance, which well deserves attention,—the retaining of Simeon as an hostage for his younger brother Benjamin's appearance. Those who have considered Him who was the surety of a better testament, will not misunderstand this figure.

CHAP. XLIII.—In this chapter we find a continuance of this important history, as a testimony of those things which were to be spoken after. Jacob and his sons mistake the character of the governor of the land, not recognising their brother in their redeemer. In this fatal delusion the Jews continue to this day. To Jesus, the Lord and Christ, has the father committed all things into his hand. When the ten sons of Jacob return, and Joseph is made known to them, they have little Benjamin in their hand. Whether we think of the first calling of the Gentiles, or of their fulness, this text is most applicable. We hinted the appearance which Simeon made as a surety, but still more remarkably was this character displayed in Judah. It was Jesus who undertook for his Benjamin.

In their ignorance of Joseph's character, and the true cause of his conduct towards them, they take double money, and a present of the good things of the land ; but we find Joseph takes no notice of these their *vain oblations*. Just so will be the conduct of all who are ignorant of Joseph's character. The human heart was never more faithfully dissected than it is in all this history. As Benjamin in all this history appears the representative of the Gentile church, we may observe the kindness of Joseph to his younger brother in a very interesting point of view ; and Benjamin's double mess will at once bring to recollection the fulness of the blessing of the gospel of Christ with which the Gentiles are blest. The abominations of the Egyptians most probably was, that the Hebrews scrupled not to eat of those things which the Egyptians worshipped, 2 Kings xxiii. 13. We find also from what took place on this occasion, that eating even a common meal was reckoned a degree of familiarity totally unsuit-

able between Jews and Egyptians, though otherwise on good terms. Hence many think, that the practice of not eating with excommunicants, was no new or strange law, but had been long understood as the practice in such cases, even previous to the New-Testament Revelation. We cannot shut this chapter, without reminding our readers of the remarkable scene which it exhibits. Jacob's sons come up from Canaan, famishing with hunger, and trembling at the very thoughts of the presence of Joseph: See them kindly and affectionately received, set down to a plentiful table, and their hearts made merry with his blessings.

CHAP. XLIV.—In this chapter the history of Joseph is continued, and several very interesting incidents recorded. The reader will naturally inquire, what was the nature of the divination mentioned in verses 2. and 5.? Divination of old was of two kinds;—real and natural, as communicated by the Spirit of God; unnatural or artificial, alleged to be attained by the use of certain means laid down for that purpose. Divination is, in one sense, but another word for prophecy. The chief ground of distinction is, that divination, properly so called, proceeds upon some stated facts: thus Joseph *divined*, when he foretold the seven years of famine and plenty; but his *divination* proceeded upon Pharaoh's dream. The abuse of this gave rise to the artificial divination, which in some instances was just, under the influence of Satan; in others *pretended*, to deceive the multitude. After the public and well-known *divination* of Joseph, both to the butler and baker, as well as Pharaoh, of which Joseph's brethren must have heard, it was a very natural policy in the steward to mention the 'cup by which he certainly divineth.' The *cup* of divination is spoken of, in allusion to the practice of the Egyptians, and other heathen priests, who generally *divined* with the sacred cup in their hand. It was in their temples, sometimes the cup filled with the blood of the sacrifice, but more frequently with the wine of the sacred feast, that they pronounced their oracles. As the wine sparkled or was dull, they predicted good or evil; and various other rules of prediction. Sometimes they filled the cup with certain herbs and drugs to produce their incantations. It ought not to be omitted, that the *reading of cups* among the jugglers in our own days, is a vestige of this part of the 'worshipping of demons.' Whether Joseph was entirely free from the doctrine of Egyptian divination, though married with the daughter of the *Priest of On*, it is not necessary for us to determine. One thing is clear, that *divination* was carried to greater length in Egypt, than in any heathen country since. We shall have occasion to trace this subject farther, in the account of the magicians in Egypt.

The two great points that will strike the mind on reading this chapter, are Joseph's policy to retain his brethren, and the intercession of Judah. As to the first, all Joseph's design appears to have been in loving-kindness; in like manner, as God's dealings with the Jewish nation are all intended to enforce this conviction, 'we are verily guilty concerning our brother.' Judah's intercession is of the

most interesting kind, and one of the finest figures of the Great Advocate, which the scriptures contain. Words cannot convey to our minds a more impressive idea of the intercession of our great High Priest, and the grounds of it, than the 33d verse of this chapter. Some have considered Joseph's cup in a figurative sense, and its being found with Benjamin as a figure of the manner in which the gospel found its way among the Gentiles; but this by no means appears clear to us.

CHAP. XLV.—This chapter opens with one of the most interesting scenes which the sacred page exhibits, *Joseph making himself known to his brethren*. It is not for our purpose to enter upon the feelings and natural emotions of the different parties here set before us; but we shall briefly lead the reader's attention to it, in three very interesting points of view. 1. As a figure of the character in which Christ reveals himself to every guilty sinner by the gospel. 2. As corresponding with the revelation made of Jesus of Nazareth to his betrayers and murderers on the day of Pentecost. And, 3. When he shall be revealed at his second coming. We can conceive no greater ground of surprise than that of Joseph's brethren; to find that great personage, whose presence had filled them with so much disquiet, to be none other than that same Joseph whom they had cast into the pit. The first discovery which the gospel makes to the mind of a sinner, is the glory of the person of Christ; the second, the vileness of their own character. It is hard to say, whether the minds of Joseph's brethren were most affected by the astonishment to find this distinguished *Lord of the land* was their own brother Joseph; or the trouble his presence gave them, from recollection and conviction of their own baseness. Just so is it in the mind of every guilty sinner, on whose mind the gospel comes with proper evidence. Again, when the betrayers and murderers of Jesus of Nazareth saw the Holy Ghost, in its extraordinary influences, bearing testimony that God had made that same Jesus both Lord and Christ, they were pricked in their hearts. Nothing can furnish a more exact parallel than what passed in the minds of the three thousand on the day of Pentecost, and Joseph's brethren on this occasion; and, with respect to both, it is difficult to say, whether the mind was most impressed with the glory of the exalted Lord, or the baseness of their conduct in shedding his blood. Many think, (nor do we imagine the idea void of foundation), that the grand counterpart of this scene will be exhibited in the morning of the resurrection. 'Behold, he cometh with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him, even so, Amen!' Let the reader consider attentively on this subject, Zech. xii. 10.

Before Joseph revealed himself to his brethren, he said, Let every man go out from me.—'I will love him,' said Jesus, 'and manifest myself unto him.'—'Lord,' said Thomas, 'how wilt thou manifest thyself unto us, and not to the world?' Christ's manifestation of himself to his brethren, is connected with that joy with

which a stranger intermeddleth not. This is a rich subject : we have but touched on the outline ; but it is well worth the reader's time and thought to study and examine minutely.

The sentiments and feelings which overwhelmed the mind of Joseph, exhibit a noble picture of Him, who, ' when he was reviled, reviled not again.' The natural temperament of the human mind would have suggested a conduct of a very different kind ; to have assumed, if not *revenge*, at least that haughty superiority, to which, from his present station and their baseness, he was so well entitled. How opposite to all this is his conduct ? What a picture of the bowels of compassion with which the tender-hearted high-priest over the house of God receives the chief of sinners ! He checks every appearance of retrospection, and receives them with open arms. He gives a most endearing view of the gospel of Christ : for this great end was the Lord of glory laid in the lowest pit, that he might redeem the souls of his brethren from death. ' God sent me before you to preserve you a posterity on the earth, and to save your lives by a great deliverance.' In the 9th and 10th verses we have a striking view of the gracious call of the gospel : it is a report of the glad-some tidings that our brother, our near kinsman, our Joseph, is Lord of all the land ; and that it is his message, ' Come up to me, thou and all that thou hast, and live in Goshen, where thou shalt be near me ; there I will amply provide for, and nourish you.' *Goshen* means *drawing near to, or approaching*, and it gives an admirable view of the church of Christ, her dwelling-place in this world. It is a rich land, near Joseph ; yet is it on the border of Egypt, where a king may arise that knows not Joseph. Even in Goshen, the people dwell alone, and are not numbered with the nations. We shall afterwards have occasion to consider the situation of the church here more fully. There is a most admirable picture of the gospel in the 27th verse. When Jacob, famishing in Canaan, heard the words of Joseph, and the very waggons sent to convey him, his heart revived ! When a guilty sinner hears the glad news of the plenty that is with Joseph, and his gracious message, nay, his very words of eternal life, the scriptures of truth appear to him as waggons for conducting him in safety to the land of nourishment. Nor should we forget to mention, that Joseph's command is, ' Regard not your stuff : ' if we are crediting Joseph when he says, ' Ye shall eat of the fat of the land,' we will put very little value on all the stuff he calls us to leave behind. And indeed all the anxiety, all the regard we are shewing about our stuff, arises from our infidelity as to the plenty prepared in Goshen. The changes of raiment Joseph gives his brethren, and especially his younger brother, his Benjamin, the church of the Gentiles, is a fine picture of those garments of salvation which Joseph has provided. ' Take away the filthy garments from him. Behold I have taken away thine iniquity from thee, and I will clothe thee with change of raiment,' Zech. iii. 3, 4. See also Rev. iii. 5. vii. 9.

CHAP. XLVI.—We now find the patriarch setting out on his journey with all his family, Jacob and all his sons, their wives and

their little ones. It is in this way the gospel addresses a guilty sinner, 'The promise is to you, and to *your children*.' Never are the *little ones* omitted, nor does the spirit of God deem it unnecessary to *mention them* uniformly; although, in the opinion of some, they are not even entitled to the outward visible sign of fellowship with the household of faith. We hesitate not to say, that had Jacob thought his son's little ones were unmeet to partake in baptism, or in the outward sign or seal of the righteousness of faith, he would have thought them no less so to be transported on Joseph's waggons.

It is worthy of remark, that the souls which Jacob carried up with him were the seed of the Old-Testament church: and that they amounted to threescore and ten souls. It will not escape observation, that this corresponds with the twelve apostles and seventy disciples whom Jesus sent forth as the seed of his New-Testament church. Jacob, then, and all his family, set forward on their journey; he comes to *Beer-sheba*, and there he offers sacrifices. The reader will recollect *the well of the oath*, and will of course remember the Psalmist's language concerning those who journeying to Zion, and passing through Baca's vale, go to the well-spring, Psal. lxxxiv. The well of living water which springs up to everlasting life, solaces the Christian traveller; and by that well he offers his sacrifices of thanksgiving.

By this well, he is blessed with a new revelation, and a fresh renewal of the divine promise, and covenant of mercy. As to the genealogy here, we shall only remark, 1. That the children of the bondwoman are always more numerous than the children of the free. 2. That Jacob little thought of having sons born to him in Egypt by a daughter of the Priest of *On*; or that he should have spiritual seed among the nations. 3. Two hundred years of the four hundred and thirty fixed with Abraham had now elapsed, when God promised he should be a great nation, and his seed as the stars of heaven, yet seventy souls is the whole amount of their number. May we not say, that Judah is again employed in a figurative office 'to direct his face to Goshen?' verse 27. Most affecting is the meeting of poor old Jacob with his son; 'Now let me die, since I have seen thy face,' &c. It is a sight of Joseph in his glory that reconciles the guilty to die. Before Stephen yielded up the ghost, he said, 'I see the heavens opened, and Jesus standing at the right hand of God.' When Simeon saw the Lord's Christ, he said, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' The care of Joseph to keep his brethren distinct from the Egyptians is very remarkable, verse 34.

Here then we find the church of God safe in Egypt, and finding protection there from famine and want. This same Egypt afterwards protected Jesus Christ himself, and his church has since been protected, as well as persecuted in spiritual Egypt.

CHAP. XLVII.—The manner in which Joseph introduces his brethren to Pharaoh, bears so small affinity to the manner in which the church was introduced to spiritual Egypt in the days of Con-

stantine. She was welcomed at first, and the richest possessions of the empire bestowed on her; yet was she soon persecuted and harassed. It is to be noticed, that when Joseph introduces his five brethren, they are taught to say, 'To sojourn in the land are we come:' they were to be no fixed or settled inhabitants, but strangers craving a temporary residence. They also solicited Goshen, as a place of separation for their residence. Verses 7—10. we find Jacob himself introduced, and from his lips we have an admirable view of human life in general, and a very just one of his own. In verse 11. we find the church enjoying her plenty, nourished by Joseph, when not only Canaan, but even the land of Egypt itself is fainting by reason of the famine. This gives occasion to introduce an account of Joseph's conduct and management as ruler of the land, which deserves notice. Jacob and his family are fed and nourished by the bounty of Joseph without money and without price. The poor starving Egyptians first bring their money: when that fails they bring their cattle; then they sell their land, and then they become Pharaoh's bondmen. Whenever the food of Joseph's store becomes a matter of traffic, it is found to be a very expensive ware to deal in: soon will it exhaust all the stores of the poor Egyptians, and land them in the strictest and most cruel bondage. In opposition to all this, 'Israel dwelt in Goshen, and they had possessions therein, and grew, and multiplied exceedingly.' Revelation does not contain a more remarkable figure of the peace and prosperity of the church of God, contrasted with the spiritual famine, penury and bondage of Antichrist, than this chapter sets before us. Is it possible to read it without thinking of Isaiah's words, chap. lxxv. 13. 'Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed.' We ought not to leave this part of the subject without mentioning, that the Lord was careful, that in all after ages, Israel should never forget in what state he came to Egypt: when they were to bring their offering of the first fruits, this was the confession they were to use: 'Thus shalt thou speak and say before the Lord thy God, a Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few,' &c. see Deut. xxvi. 5. Jacob lived seventeen years with Joseph in Egypt, the same space of time which Joseph spent in his house in childhood.

We come now to the last subject which occupied Jacob's mind in the view of death,—the place of his burial. In chapter xlix. 29. we find him charging all his sons on this subject, and here he is solemnly swearing Joseph on the point. Are we to suppose that dying Jacob's mind is here occupied about this matter, merely from some foolish partiality for a place or particular spot? In that case, we must suppose that the Spirit of God is recording the effects of dotage. But this anxiety about his burial-place was not peculiar to Jacob. 'There,' said he to his sons, 'they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; there I buried Leah.' Nay Joseph was fully as particular on this head as

his father; and what puts the subject beyond all doubt, is, that Paul, in selecting the instances of *the faith*, as it appeared in the Old-Testament saints, when he comes to Joseph, does not make choice of many singular appearances, which we might have supposed more fit or proper to be selected, but says, 'By faith, Joseph gave commandment concerning his bones,' Heb. xi. 22. We have already attempted to elucidate the history of this burial-place, see chapter xxiii. pages 33. and 34.; but something more seems necessary. Abraham bought this burying place from *Ephron* (that is, *dust*) the Hittite, or son of *Heath*, *fear* or *trembling*. For this cause Abraham's Anti-type and Lord became obedient unto death, that through death he might destroy him that hath the power of death, that is the devil; and deliver them who through *fear* of death were all their lifetime subject to bondage. Christ purchased this burying place when he descended into the lower parts of the earth; for, for this end Christ both died, rose and revived, that he might be Lord of the dead and living. It is often mentioned, when this purchase of Abraham is spoken of, that it might be *made sure for a possession*. Jesus Christ made the grave as it were his property; he holds the keys of the grave and of the separate state. This cave is therefore called *Machpelah*, that is, *doubling* or *folding back again*, a proper name for the burial-place of Jesus Christ. When Christians die in the faith, they wish to be laid in that grave, which is Christ's property, because from it there shall be a *returning back again*. There is an expression in the last verse of this chapter, which is well entitled to notice; 'And Israel bowed himself upon the bed's head.' This circumstance is alluded to by Paul, Heb. xi. 21., when it is said, that 'By faith Jacob worshipped, *leaning* (note, that the word *leaning* is entirely supplementary, there is no authority for it in the text) on the top of his staff.' From this passage it is contended, that Jacob carried an image on the top of his staff, which he worshipped; and thus the Catholics adduce this passage in support of the practice of worshipping images. Nothing can be more absurd; and the whole difficulty will be obviated, by attending to what is called *his bed* in Gen. xlvii. 31., and *his staff* in Heb. xi. 21. A *bed* is a place of rest and refreshment; a staff is a *supporter*. The original word includes both ideas, and is strongly expressive of his faith in Jesus Christ, as his *supporter*, his *resting-place*, in the view of being gathered to his fathers. What a beautiful view does this give us of the whole passage! Hear him swearing Joseph as to his burial; and, satisfied that what he wished on this head would be attended to, he *bowed himself*; that is, he worshipped the *Supporter of his Head*. The reader who takes the trouble of examining the original, will find the same character or attribute of Jesus Christ frequently introduced, particularly in such passages as the following: 'But thou, Lord, art a shield for me, my glory, and the *lifter up* of my head.' Again, 'I laid me down and slept; I awaked: for the Lord *sustained* me,' Psalm iii. 3. 5. In like manner we see the term *bed* misapplied, Psalm cxlix. 5. 'Let the saints be joyful in glory; let them sing aloud upon their *beds*.'

viz. in their *place of rest*. When the saints are singing their song of triumph in glory, they will then be in a place of *rest*.

CHAP. XLVIII.—In this chapter and the following, we are called to attend to Jacob's deathbed scenes. We have seen him, and that in a most interesting light, from his struggling in the womb before his birth. We have followed him in childhood, youth, manhood, and old age; and have uniformly been led to see, that heaven was employing him in a most distinguished manner, to elucidate that gospel which shineth more and more unto the perfect day. Last words and dying sayings have in all ages and nations been attended to: let us hear what the Spirit of God has left on record as to Jacob.

Joseph, hearing of his father's sickness, goes up to visit him, and takes his two sons, Manasseh and Ephraim, in his hand. The poor infirm old man, *strengthened by his Supporter*, sits up to receive him, and to pronounce that blessing, which by inspiration it was his office to communicate. We have already had occasion to notice this mode of inspiration; Jacob himself had participated in it, in a very remarkable manner, from the lips of his dying father. This, like every other branch of revelation, has been transplanted among the heathen, and the traces of it are not effaced in our own country. The blessings of the dying and the poor, have for ages been highly esteemed. It is very proper, on such occasions, to express their *good wishes*, and we believe this is all that is intended; but the term *blessing* should be avoided; for this, in scripture, was very sacred. Before examining this blessing, which Joseph pronounced, we may remark, that it appeared to the apostle Paul in a very remarkable point of view, when he takes notice of it in the following manner, 'By faith, Jacob, when he was a-dying, blessed both the sons of Joseph,' Heb. xi. 21.

He introduces the subject, by reminding Joseph of what took place with himself at Bethel, when God Almighty appeared to him, and *blessed* him. We have already examined that blessing, and find it contained that everlasting covenant, which David said, in his dying words, is 'well ordered in all things and sure.' Now, this is the blessing which Jacob, by inspiration, is about to communicate. 'And now,' says he, 'thy two sons, Ephraim and Manasseh, which were born unto thee in Egypt, shall be mine,' &c. 'As for me, Rachel died by me in the land of Canaan, by the way, when yet there was but a little way to come unto Ephrath,' &c. Rachel, we have seen, was the figure of the Gentile church; she died when but a little way from Ephrath; for during all the life of the *Jewish church*, that is, during the continuance of the temporal part of the Abrahamic covenant, the Gentile church was as it were dead in Jacob's family; yet she left a seed. Little Benjamin always kept at home with his father, as his tribe afterwards kept close to Judah, even when the ten tribes were as it were lost. But in Joseph, the true seed of the Gentile mother were preserved; and therefore, although born in Egypt, their mother a daughter of the priest of *On*, they

shall be *mine*, says dying Jacob. 'By faith he thus spake; that faith which is the evidence of things not seen. Jacob, in so saying, is looking forward to that period, when *the blessing of Abraham* should come upon the nations, and when a seed should serve him, born in the house of bondage, and from the family of idolatry. When his natural eye has waxen *dim*, so that Jacob could not discern with exactness those who stood before him, and found it necessary to say, *Who are these?* the eyes of his understanding appear illuminated indeed, and he looks forward, through ages and generations, to the events which the fulness of time only would bring to maturity.

But it is worth our while to attend more particularly to the *manner* in which Jacob communicates this blessing. He desires Joseph to bring them near to him; he guides his hands wittingly, laying his right hand on the head of Ephraim, and the left on Manasseh. We should observe Joseph's disapprobation of this, and, lastly, the words of the blessing itself. Each of these particulars are highly interesting. We have already shewn, that the blessing which Jacob was now to communicate, was not only the gospel itself, but that gospel in its peculiar aspect to the fulness of it to the Gentiles, that blessing which lay with Rachel, but was not buried in her grave, but still lived in her seed, through whom it was to run. Manasseh was the oldest, and his was *naturally* the birth-right. Ephraim (*the fulness of the nations, or a multitude of nations*) was the youngest; yet, when Jacob names them, he says Ephraim and Manasseh: when he blesses them, he places the right hand on the head of the younger, guiding his hands *wittingly*. As Ephraim's name then intimates, to him the Gentiles' blessing was conveyed; and accordingly we see Manasseh, according to Jacob's words, *nine*, succeeding Joseph among the Jewish tribes, and Ephraim representing the Gentile church. In the sealing of the tribes, Rev. vii. 6. we find Manasseh supplying the place of Dan; and in verse 9. Ephraim appears under the designation of 'a great *multitude*, which no man could number, out of all *nations*, and kindreds, and people, and tongues,' &c.

We find that this *wittingly* guiding of Jacob's hands displeased Joseph very much. It is astonishing how truly it is said, 'that as face answereth to face in water, so does the heart of man to man.' One would have supposed, that after all that Joseph had seen of divine *sovereignty*, he would not now have spurned at it. He no doubt well knew the appearance which his grandfather Isaac had made in resisting the divine will; yet, when it appeared in his own family, and affecting his own children, he spurned at it; it displeased him; 'Not so, my father,' said he, poor short-sighted worm! What avails his *not so?* or what power had his father to change the incontrovertible counsels of Him who worketh all things after his own will? Jacob's answer is admirable. 'I know it, my son. I know it. Manasseh shall be great, but *truly* his brother shall be greater than he, and his seed shall be *the multitude of the nations*.'

The words of the blessing are most remarkable. Every sentence would require a volume to illustrate it. 'God, before whom my fathers Abraham and Isaac did walk.' We have already seen, that

the God before whom they walked, was the Lord Jesus Christ, and that they walked before him, as Enoch did, *by faith*. He was the God who fed Jacob, as well as all the other Old-Testament saints, both their natural bodies in all their wanderings, and their spirits. But that there might be no mistake, he then adds, 'THE ANGEL *who redeemed me from all evil*.' Here is a character which can never be misunderstood, *The redeeming angel*, who in all ages of the church has been known by the suffering people of God under the same character. From him all blessing flows; for in him shall men be blessed, and all nations shall call him blessed. 'Let my name,' says Jacob, 'be named upon them, and the names of Abraham and Isaac, and let them grow up *into a multitude* in the midst of the earth.' Here is a most direct and specific promise respecting the Gentiles. We have already traced several remarkable prefigures of the subject; and to Abraham it was said, 'A father of many nations shalt thou be called;' but here the increase of the nations, in the fulness of the gospel, is most forcibly expressed. It is from this blessing of Ephraim, that the expression, *the fulness of the Gentiles*, is borrowed.

There is still another circumstance, which well deserves attention, recorded in the last verse of this chapter,—Joseph's portion above his brethren. This portion was a burial-place, which he had obtained *by conquest*, as his father had *by purchase*. But of this we have already spoken particularly.

CHAP. XLIX.—We now enter upon one of the most remarkable, important, and, we are sorry to add, little understood portions of scripture which the sacred volume contains,—Jacob's blessing of his twelve sons. That these blessings have a primary, or literal meaning, there can be no doubt; but that they have a secondary, and more important application, can still less be called in question. Were it not so, of what moment is it to us, on whom the ends of the world are come, to know which of the tribes had a rich, and which a poor inheritance? Jacob's words put the subject beyond a doubt, 'Gather yourselves together, that I may tell you what shall befall you *in the last days*.' We see here Jacob appearing under the immediate influence and operation of the Spirit, and opening up things to come.

REUBEN, *behold a son!* as the first born, had the primogeniture, the double portion, the priesthood, the excellency of dignity, and the excellency of power. The true first born enjoyed all these, and from him they were, properly speaking, unalienable. When Jesus Christ, the first born of the Highest appeared, to him all these belonged, and of him it might he said, *Reu-Ben, Behold the Son!* Jacob compares Reuben to water; and as it always runs to a lower situation, so Reuben, from the most exalted among the tribes, became the lowest of the whole, because he defiled his father's bed, and lay with Bilhah. Reuben in all this was a figure of the first-born church of God: she forfeited her privileges by her spiritual whoredoms, and defiling her father's bed, making God's law of none effect; teaching for doctrines the commandments of men. She was divorced; lost;

her privileges ; her house was left to her desolate ; and the kingdom of God given to a nation bringing forth the fruits thereof. It is remarkable, that from this tribe of Israel there never arose a governor, prince, or prophet ; he never excelled. It is no less worthy of notice, that the inheritance of the Reubenites was on the other side of Jordan ; see Josh. i. 12—15. Judges v. 15, 16. James i. 8.

SIMEON and LEVI are here conjoined, because they were united in iniquity, in weapons, and in punishment. Their *secret*, or rather *contract*, seems to refer to their contract with the Schechemites, which they basely violated, see Gen. xxxiv. They made this contract an instrument of cruelty. Reflecting with horror on this treacherous and cruel breach, he exclaims, ‘ My soul, come not thou into their councils ; my honour, be not thou united with them ! ’ He curses their deeds, yet leaves room for a blessing. The punishment to which both are consigned, is, ‘ I will *divide* them in Israel ; ’ that is, they shall be interspersed among the tribes, and have no separate inheritance, see Joshua xix. 1. 21. throughout. The curse was ultimately turned to a blessing to Levi, by the establishment of the priesthood, and their honour regained by their zeal in the matter of *Baal-Peor*.

There is a very singular circumstance noticed by Lightfoot, viz. that the tribe of Simeon were greatly employed in the study of the law. The scribes and doctors were chiefly, if not solely, of the tribe of Simeon ; while the priesthood was confined to that of Levi. He therefore alleges, that this prediction had an express reference to the collusion of the chief priests and scribes in putting to death the Son of God. The idea is not without a seeming foundation ; and he farther alleges, that the frequent repetition of the expression, ‘ that they took council together, ’ has an express reference to this expression of Jacob, ‘ My soul, enter thou not into their council. ’ For this, says Lightfoot, cannot refer to their council against the Schechemites ; that was long before finished ; but every thought against the Son of Man is entering into their council.

JUDAH, *praise or confession*. The blessing of Jacob may be considered in a literal sense, as predicting that Judah should be a powerful and warlike tribe, and should thus obtain a superiority over the others. Each tribe had a power of judgment among themselves. By turns several of them gave a ruler to the whole tribes ; but at length Judah prevailed above his brethren in David ; and from that time the sceptre and lawgiver of the tribes remained in Judah, even after the captivity into Babylon. In this way his father’s children bowed down to him, or acknowledged his superiority. It is farther promised, that Judah shall have asses and vines ; that is, his land shall be fertile and rich, which was literally accomplished in the lot of their possession. There grew the grapes of *Eshcol*, which the spies brought with them ; and to this day, the grapes of Hebron are famous both for size and flavour. If it be asked, why he is said to bind his ass to the vine ? we may remember that the ass, particularly the young ass, was much employed in husbandry, see Isa. xxx. 24. ; and they formed a principal part of the husbandman’s stock, 1 Sam.

viii. 16. Hence the ass is used as the emblem or hieroglyphic for labour and husbandry. To bind the ass unto the vine, then, means he shall improve and cultivate the field, as well as the vineyard. He shall 'wash his garments in wine;' 'his teeth red with wine and white with milk;' points to the rich abundance with which his table shall be crowned. But the lofty language in which this prophecy is couched, we may readily see, has a respect to a more dignified subject than the temporal riches and fertility of the lot of Judah. Let us therefore attend to it. Judah, in his own person, and still more as head of the ruling tribe, was an eminent type of the Messiah. Christ is 'he whom his brethren shall praise.' This prophecy is now fulfilling in the heavens; there thousands of thousands, and ten thousand times ten thousand, of the ransomed brethren of Christ, are resounding their praises to Judah, viz. the Lion of the tribe of Judah, who appears in the midst of the throne, worthy to take the book, and loose the seals thereof; for he was slain, and has redeemed them to God by his own blood. Nay, the eternal praises of the whole church of the redeemed, wait for this *Judah* in Zion. They are his father's children who bow down to him: none worship *Judah* but they who belong to the Israel of God: the song in which they make confession, and praise him, is a song which no man can learn, but the hundred and forty and four thousand who are redeemed from the earth. 'His head is in the neck of his enemies.' We have said that Judah was a warlike tribe; and we read that David subdued all his enemies round about; yet never did David's victories deserve to be celebrated in such language. But when we see David's Son and David's Lord encountering the great enemy, and baffling the power of the gates of hell; when we see him spoiling principalities and powers, and making a shew of them openly in his cross; then we behold one to whom the language is fit and applicable. Yet see we not all things put under him; while the enemy and the avenger are yet setting their shafts against the Lord and his Christ; while death continues to reign over all men, because all have sinned. We see not yet Judah's hand in the neck of his enemies; but when the morning of the resurrection shall dawn, and the last enemy shall be destroyed, when all rule and authority shall be put down, then shall his hand be in the neck of his enemies. In all this great work, he appears as a *lion*, the most powerful of animals, and the most terrible to his enemies. He is the *lion*, whose roaring from Zion shall make the hearts of her foe to tremble. Yet when John looked for him, he beheld, and lo! a Lamb, as it had been slain. Jacob, in uttering this prophecy, has the glorious scene as it were depicted before his eyes; he sees his Son, the true Judah, with his garments dyed in the blood of his enemies, returning from *Bozrah*, after having trampled them in his fury; and he exclaims in his transport, 'From the prey, my son, thou art gone up.' He stooped down, he couched down as an old worn-out lion, when he humbled himself, and became obedient to the death; but when he arose from the dead, clad in the arms of victory and triumph, he travelled in the greatness of his strength, as a young lion. Who shall rouse him up?

The 10th verse of this chapter has been so often expounded, that to call in question the justness of the explication may rather startle; but we hesitate not to say, that this text is made to express what never can be made out, viz. that the sceptre and lawgiver, taken in a worldly sense as expressing kingly power and government, should be uniformly supported in the tribe of Judah, till *Shiloh* or Christ came. Now this was by no means the case: kingly power, or the sceptre and lawgiver, by no means remained in Judah all that period. Is it possible to assert, that during their captivity in Babylon, kingly power was maintained? by no means. Jacob's prophecy has a clear, plain and undeniable fulfilment; and if we attend to the spiritual meaning of the phrase, we shall be at no loss to see it. We shall not tease our readers with critical disquisitions on the meaning of the original words translated *sceptre* and *lawgiver*; their import is well understood. There was no *worldly* sceptre in Judah till the days of Saul, nor after the captivity; but there was a sceptre established in Judah, which was never lost till Shiloh came, to whom it belonged; and then the gathering of the nations was to him, and under his rod or sceptre of righteousness. When Balaam beheld the tents of Israel as they lay encamped in the wilderness, he exclaimed: 'The Lord his God is with him, and the shout of a king is among them!' When God took them by the hand, and led them out of the house of bondage, he established them as a *kingdom* of priests; it was a spiritual and heavenly kingdom, and this and all its privileges were kept and preserved till Shiloh came. If it be asked, how this can be said of the tribe of Judah, in distinction from the rest? it will be recollected, that the ten tribes revolted, sunk into idolatry, went into captivity, and never returned. Among them every trace of the sceptre of Christ was obliterated. On the other hand, God promised, and his promises fail not, that there should be a lamp supported to burn before him in Jerusalem continually. Judah suffered much by divine chastisement, but God never forsook her entirely. Often was she chastened with the rod of men, because her children forsook God's law: but he never took away his mercy from her, nor forsook her. When our Lord went up to Jerusalem, he wept over the city; and it was not till Shiloh had come, and Judah's daughters had filled up the cup of their iniquity, by embruing their hands in the blood of the Messiah, that his sceptre was removed. The kingdom of God was then taken from them, and given to a nation bringing forth the fruits thereof: then were *the people* gathered to Shiloh, and the nations brought under his government. In this sense, Jacob's prophecy has a clear and apt application to that tribe; but in a worldly sense no ingenuity can trace the sceptre to the period promised.

With this view of the sceptre, 'Binding the foal unto the vine,' 'washing the garments in wine,' 'the teeth red with wine and white with milk,' admit of a simple but striking explication. They point out the rich, exhilarating, nourishing blessings of the kingdom of Jesus Christ. It is the feast of fat things in the gospel of Christ, which is connected with his righteous sceptre: to them it was first said, 'Eat, O friends; drink, O drink abundantly, my beloved.'

When Paul is pointing out the manner in which the people were gathered to Shiloh, he says, the Gentiles 'were made partakers of the root and fatness of the olive.' The Old-Testament Church, God's Judah, was the parent stem of that olive, from which all this fatness of the olive flowed. To point out this, Canaan of old was a land flowing with milk and honey; and every man in Judah sat safely under his vine and fig-tree. This is the *wine*, which Jotham says exhilarateth the Spirit of God in man. It was a vineyard of this kind which Noah planted. When our Lord is explaining to his disciples the cause, why the ordinances of the Old Testament should not be introduced into his New-Testament kingdom, he says, 'No man putteth *new* wine into *old* bottles,' &c. The vine of Judah is opposed to the 'grape of Sodom,' and that wine was drunk *new* in Christ's kingdom, when, in place of the paschal cup, the Lord of the kingdom sent forth the blessings of his house on the day of Pentecost. We have been more copious on Judah's blessing than our limits will properly justify, because commentators have long perplexed their readers, hunting after the appearance of a worldly kingdom in that tribe; whereas the grand object of the promise manifestly is, that the church of Christ, which is his kingdom, with all her privileges, should be continued in Judah, till the appearance of the Messiah.

ZEBULON, dwelling. His lot reached from the sea of Gallilee on the east, to the Mediterranean on the west,—a long stretch of sea-coast, abounding with commodious havens for ships, by which means his posterity became famous for commerce. His border reached to Phenicia, the capital of which is *Zidon*; so literally just is the description in this prophecy. Zebulon was remarkable as the *dwelling* of the Messiah; and there he chiefly exercised his ministry. From Zebulon he collected his apostles. Nazareth, Cana, and Capernaum, were chief cities of this tribe. But the coast of Zebulon is chiefly remarkable among the tribes, as the great medium of intercourse with the nations; and Zebulon in its later history represented that of which the prophet says, The abundance of the seas shall be converted to thee.

ISSACHAR, hire or reward. This prophecy gives a most remarkable character of this tribe. The hieroglyphic of Issachar is an ass, intimating their being patient under injuries, and such lovers of ease, that they would rather submit to be tributaries to others, than enter into war or any contest with them, to interrupt their beloved repose. The land of Issachar was subject to inroads from enemies, and was the scene of many battles. That tribe became willing tributaries, and served the gods of the nations. The expression, *two burdens*, however, seems particularly to respect their situation between the Assyrians and Babylonians. After the captivity, they saw the land was pleasant; therefore they planted vineyards, and gave their backs to the burden.

DAN, judgment. While considering the history of *Dinah*, chapter xxxiv. we have in part considered this prophecy. Dan was one of the most eminent of the tribes, but was the first which fell back into idolatry; and finally not only relapsed into com-

plete heathenism, but was an enticing and envenomed adder to the other tribes. With the dreadful apostacy of this tribe full in his view, Jacob says, 'I have waited for thy salvation, O God!' Here is indeed a grand prophetic display of what befel the tribes of Israel in the later days. As among the twelve sons of Jacob, one with his posterity appears devoted to final apostacy; so among the twelve apostles of the Lamb, is there one, the son of perdition, who with his whole tribe go into perdition. Dan judged among the tribes; Judas was deacon of the apostles, and betrayed his master with a kiss. But of all the descriptions of Antichrist, which the book of God contains, none are more expressive and exact, than that prefigured by *Dan*. He appeared literally as a serpent by the way. All deceivableness of unrighteousness, doctrines of demons, and unclean spirits, have characterised the New-Testament *Dan*: with these he bit the horse heels, so that his rider fell backward. The force of every word in this description will carry itself to the mind of the reader conversant in the history of Antichrist.

GAD, a troop or band. 'A troop cometh,' said his mother at his birth. This was literally fulfilled when he settled beyond Jordan in the wilderness. As he was much exposed to the ravages of the Arabs and Hagarenes, that tribe kept close together, *banded* or *trooped* in warlike posture; but he overcame at last, 1 Chron. v. 19. 21. Moses prophesied in like manner of them, Deut. xxxiii. 20. Gad seems to exhibit a picture of God's *troop*, his church. They also, while on the other side Jordan, are much exposed to their enemies: they are kept constantly in a state of warfare, but they shall overcome at last.

ASHER, blessing. The blessing of Asher was literally fulfilled in the portion of that tribe; his land abounded in corn and oil, and produced provision for a *royal* table. The words literally are, *his bread shall be oiled*; and thus Moses says, 'He shall dip his feet in oil.' Similar language is used by Job, to point out luxuriant plenty, Job xxix. 6. *Asher* the blessing, is a fine figure of the church of Christ; and we accordingly find, that the prosperity and happiness of the church is frequently foretold under figures expressly applied to this tribe. We read of her members being *fat* and *flourishing*. The Spirit of God is the oil, the great blessing which comes from our Asher; and he fills our table with royal dainties.

NAPHTALI, my writing. There are two versions of the blessing of Naphtali, and both of them were fully verified; the 1st, *Naphtali is a well-spread oak, which sendeth out pleasant branches*. Now this was certainly the appearance of this tribe in after ages: it was one of the most numerous in Israel. But we are inclined to adhere to our own version, which is supported, both by the literal words, the history of that tribe, and its spiritual tendency. The hind was the emblem of the first breaking dawn of the morning, the messenger and harbinger of day; so a faithful messenger is compared to a hind. In this manner the Jews paraphrase it: 'he is a swift messenger, as a hart on the mountains, bringing good tidings of good.' It is said, that on the high mountains of Naphtali, the jubilee was first proclaimed to Israel, and these were indeed *goodly words*. In the later

days, when the morning began to dawn, the gospel was preached in Naphtali, by Christ himself. There likewise were some of the apostles born, who are called *princes of Naphtali*, Psal. lxxviii. 27. They were swift as hinds in proclaiming the goodly words of the gospel. We may add, that in Naphtali, the great light began to beam forth, even before it shone on Judah's tribe.

JOSEPH, increase or addition. The blessing of Joseph is more remarkable than that of any of the tribes, Judah excepted. Nor are we to suppose that this proceeds in any degree from his father's partiality: had this been in any way concerned, the blessing of Benjamin, which we have yet to consider, would have been very different. Joseph's blessing differs in this from all of them, that it has a retrospect to what has passed, as connected with those things to come. In the other we find the literal fulfilment, perhaps fully more strongly marked, but the glorious antitype of Joseph appears prominent in every sentence of this blessing. 'Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.' This was literally fulfilled in his numerous progeny: from him proceeded two tribes, and one of them a correct figure, as we have seen, of the multitude of the nations. In this he represented that blessed one from whom the whole church of God, Jew and Gentile, springs. He is indeed a fruitful bough, or, as the Psalmist says, a cast of corn in the earth, which shakes with fruit, like Lebanon. Sorely did the archers grieve and shoot at Joseph, but his bow abode in strength, and his arms were made strong by the God of Jacob, *who is the shepherd and stone of Israel*. We have been led, in glancing through Joseph's history, to see how much more justly these words may be referred to Joseph's Lord. Beholding his sufferings, when the arrows of Satan were directed against him in the house and power of darkness, we see the archers grieving him; let us behold him raised from the dead by the glory of the fathers, and we shall see how his hands were made strong by the God of Jacob, the shepherd, and stone of Israel. We consider our translation as misleading by the expression *from thence*: we may be well assured that the shepherd and stone of Israel are terms which can be applied to none other than the Great Shepherd of the sheep, who was raised from the dead by the blood of the everlasting covenant. Now, he sprang not from Joseph, but he was the strengthener of Joseph's hands amidst all his sufferings. When he is called the *Shepherd* of Israel, the reader will remember the repeated words of the God of Jacob to him. 'I will keep thee in all places,' &c. When he is called the *stone* of Israel, we are immediately led to that *stone* in Bethel which Jacob took for his pillow (the supporter of his head) and which he anointed. Jacob then adds, 'the God of thy father, who shall bless thee with blessings of heaven above,' &c. We have the temporal part of the blessing of Joseph more fully expressed in the blessing of Moses, Deut. xxxiii.; and as to it, we shall only say, that we have no cause to suppose that *one good thing* failed of all that was promised to him in this respect. But considering it in its spiritual aspect, we have here set before us the blessings with which the Beloved Son of the Highest is now

blessed for evermore. Joseph was the *nazir*, that is, the separated one of his brethren. Here is the first notice, of what was afterwards more fully pointed out in the Nazaritish vow, which will fall to be afterwards considered.

BENJAMIN, the son of the right hand. Having shared so largely in his father's parental regard, he perhaps expected a more distinguished blessing. There is nothing however said of him, but merely that he should be a warlike tribe; and as we find he held by Judah, in all their exploits, so he shared with him in the spoil. We find the warlike disposition of this tribe on many occasions very particularly noticed, such as Judges xx. 18. His ravening from morning to evening, must apply to the morning and evening of the Jewish state. This blessing of Benjamin was remarkably applicable to Paul's personal history, which is no faint allegory of that of the Jewish nation. In the morning, Saul blasphemed and persecuted, ravening like a wolf; but in the evening he divided the spoil between Jews and Gentiles.

This chapter gives a very interesting account of his later moments. It is impossible to conceive a more quiet returning to the dust, than these words convey to the mind; 'He gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his fathers.' Here is a specimen of *dying in the faith*. Viewing the tranquillity of this scene, we may cry out, 'O death, where is thy sting, O grave, where is thy victory.' Here is a disciple and follower of Him of whom it is said, 'Mark the perfect, and behold the upright man; for surely of that man the latter end is peace.'

CHAP. L.—Joseph's affection for his father is most pathetically set before us; and here it may be remarked, that throughout the whole scriptures, the highest respect is paid to the ties of nature. 'Without natural affection,' is ranked among the awful crimes of the later days. The gospel unhinges none of those endearing ties, which form the chief comforts of man in this vale of tears. The Christian sorrows not, as those without hope, but he follows his Lord to the grave of Lazarus, and weeps. The body is embalmed by physicians, a custom which took its rise from the hope of the resurrection. When the poor woman anointed our Lord himself, he said, she had done so for his burial, and that wherever the gospel was preached, this which the woman had done should be mentioned as a memorial of her. When the woman came to the grave of Jesus in the morning of the first day of the week, they brought sweet spices with them. The custom of anointing the body for burial, was prevalent among the Jews, and had a strong connection with faith in Him whose body saw no corruption. Joseph proceeds to fulfil his dying father's request, and bury him in Canaan, when also in a few years his own bones were carried. Their fear for their brother's revenge is a fine picture of the language of guilt in the conscience, while Joseph's reply is no less expressive of the genuine spirit of the gospel of the grace of God.

We have now finished a very hasty and summary glance through the book of Genesis,—a book which contains a most wonderful display of the progress of the gospel for the first 2400 years of the world. Keep Christ and him crucified out of view, and there can scarcely be conceived a single reason for its having a place in the sacred volume; consider *Him* as the great object in all recorded in it, and this book may be regarded as a precious repository indeed. That glorious truth, on which the hopes of guilty man has depended in all ages, is indeed the INTRODUCTORY KEY to this storehouse, which, like the precious stone, sparkles with refulgence whatever way you turn it. We have hinted at some leading and prominent circumstances; but the ground is scarcely uncovered. Dig deep and carefully; the mine is inexhaustible; your labour will be amply repaid. We are exhorted to become followers of those, who through faith and patience are now inheriting the promises. If we study the biography of Genesis, we shall find a number of conspicuous characters introduced; but for what end? Is it to leave patterns of heroism, courage, military prowess, or even what men call the cardinal virtues? No;—*through faith* they all obtained a good report. A great conqueror, such as Nimrod, is dispatched in a single sentence; but a believer of the truth as it is in Jesus, is followed through the steps of his faith.

We have professedly two great objects in view; and it remains for our readers to determine how far either, or both of them, have been attained, as to the book of Genesis:—1. To demonstrate that the Old-Testament scriptures are a mirror, intended to exhibit, as in a glass, the glory of the person and work of Christ. 2. That the infidel and despiser of the Old Testament, have only found their shafts of enmity and ridicule in any degree successful, from ignorance and error. May we be permitted to add, that many zealous friends of revelation, have failed in attempting to defend her, by mistaking the rock on which she stands. Remembering that the ‘testimony of Jesus is the spirit of all prophecy,’ Wisdom will be easily justified in her *words*, as well as in her *children*.

SECTION III.

Of the Book of Exodus.

CHAP. I.—The word *Exodus* signifies *going forth*; and this book is so called, because it narrates the events which preceded and attended the *Exodus*, or going forth of Israel from Egypt, the house of their bondage. When Moses and Elias appeared with Christ on the mount of transfiguration, they talked of his *Exodus*, (in the English version it is called *decease*), which he should accomplish at Jerusalem. That decease paved the way for the *Exodus* of all the spiritual Israel of God. But we have the most plain and indubitable evidence, that this whole history has a direct reference to the *exodus* of the church of God from her antichristian foes; her journey through the wilderness of this world; and the abundant entrance which shall be administered to her into the everlasting kingdom of our God and Saviour Jesus Christ.

This book opens with another register of the twelve sons of Jacob, which were the seed from which the Old-Testament Church sprung, the counterpart of the twelve apostles, and of the twelve gates of the New Jerusalem. These genealogical lists served to keep the tribes distinct, and to prove the descent of the Messiah, agreeably to scripture prophecy. But as there was much profit in circumcision formerly, and to the seed of Abraham only were the promises given, these registers serve to remind of the Lamb's book of life, where the names of the living in Jerusalem are enrolled. 'And of Zion it shall be said, This and that man was born in her, and the Highest himself shall establish her: the Lord shall count, when he writeth up the people, that this man was born there,' Psalm lxxxvii. 5, 6. We are next told, that the children of Israel multiplied exceedingly; which will remind of the time when 'multitudes, both of men and women, believed;' when the seed of the twelve apostles, among the Gentiles, increased abundantly. A new king arose in Egypt, who knew not Joseph, and persecuted his brethren. This has been the true source of persecution in all ages,—ignorance of Joseph. The protection which had been given to Israel appeared foolish now, and they determined to deal *wisely*, &c. Motives of policy have always been urged as the strongest reason for persecuting Christianity, although in this respect worldly politics have generally erred, as Chris-

tians make the best subjects. This new king, Pharaoh, is a fine figure of the worldly persecuting power, which Satan exercised in the souls of men, or over their consciences. This power appeared in its most powerful influence in Rome, or Antichrist, which is hence called *Spiritual Egypt*, Rev. xi. 8. Indeed this power may be considered as appearing, wherever men have presumed to lay any task as binding on the conscience, which the word of God knows not. Indeed the term *task* or *taskmaster* is totally inapplicable to the commands of Jesus; whereas every exertion of human authority on the conscience is truly a *task*; and therefore when Antichrist falls, in her is found, 'slaves, the souls of men.' Now these oppressive *tasks*, which Pharaoh laid on Israel by his *taskmasters*, he employed to build *treasure cities* to him; and to what purpose was all the produce of the oppression of Rome employed, but to increase her wealth, and build *treasure cities for her*?

We cannot conceive any thing more aptly descriptive, both of antichristian bondage, and all that *yoke* which the self-righteous pride of man engages him in, than the following words: 'All their service wherewith they made them serve was *with rigour*.' Pharaoh's plan of making the two midwives, whose office it was to assist in the birth, subservient to the destruction of the seed of Israel, is most remarkable. From their names and office, they clearly represent God's two witnesses, the scriptures, whose office it is to bring forth children to God's Israel. The plan of making them counteract the very end of their office, is so correspondent with the spiritual bondage, that the whole is very striking indeed. As it was with the Pharisees, the antichristian clergy have followed their footsteps in all ages. Not only in the mother of harlots herself, but among all her daughters, their work has been to bind heavy burdens on men's shoulders, grievous and heavy to be borne; and to co-operate with this, they corrupt the word of God, as Pharaoh attempted to do with the midwives, to strangle his chosen at the very birth. For what purpose has the God of this world, and the enemy of all righteousness, laboured so much to darken the scriptures, and pervert them, but by so doing, to make these very scriptures, by which guilty sinners are *begotten again* unto a lively hope, bring them into increased darkness and bondage; and thus, like the Judaizing teachers in the days of Paul, putting a yoke of bondage about the necks of the disciples, which neither they nor their fathers were able to bear. And opposed to which, Paul, who represents himself as *travailing again* in birth of them, till Christ was formed in them, (*viz.* by the operation of the scriptures, which the midwives represented,) thus exhorts them; Stand fast therefore in the liberty wherewith Christ made us free, and be not entangled again in a yoke of bondage. It is of some consequence to the understanding of the glorious subject on which we are now entering, that the true nature of their hard bondage be attended to, that is, the true nature of the spiritual bondage which was represented by this. We may further add, that no little anxiety was manifested to destroy the man-child, Jesus, at his birth, by Herod,

who then was Satan's agent, as Pharaoh now; and the same spirit of smothering every appearance of Christianity at its birth, has been manifested ever since.

Vain however are the attempts of Satan to oppose the purpose of God: he may seem to gain his purpose, and make God's Israel groan by reason of hard bondage; but his end has never been gained by the sword, as often has that saying been verified, 'The blood of the Martyrs is the seed of the church.'

CHAP. II.—We now enter upon the history of Moses, a character employed by God for the most eminent service in his house. On reading the short account of his birth and preservation here recorded, the mind must be powerfully struck with this truth, that God can make his enemies the instruments for executing the very purposes they intended to defeat. Pharaoh must himself raise up the deliverer to Israel, *worse him* by his own daughter, and educate him at his own court. We should before now have reminded our readers, that *Pharaoh* means, the spoiler or destroyer; and that *Moses* means, *delivered from the water*, evidently alluding to his being taken from the ark of bulrushes, by those who gave him this name at first, but as clearly intended to point out, the great deliverance from the water, in which he should head the Israel of God. As Pharaoh stands the representative and great agent of Satan, the spoiler of the church of God; so Moses appears an eminent type and representative of the great deliverer Christ Jesus, Heb. iii. 2, 3. He was so in his birth; born while the children of Israel were groaning under the yoke of a merciless tyrant; devoted to death soon after his birth; *drawn out of the waters*, agreeably to his name, a circumstance evidently alluded to by David, when speaking in the person of Christ, Psalm xviii. 16. 'He sent from above, he took me, he drew me out of many waters.'

We may remark that Moses was born of the tribe of Levi; that tribe by which the Old-Testament worship and service was peculiarly supported. In the second verse, there is an expression which Paul and Stephen illustrate, in a point of view, which may serve as an eminent example, how little we understand the scriptures; how little we attend to the hidden treasure there contained. We are told, that when Moses' mother saw that 'he was a *goodly child*, she went and hid him three months;' Stephen says, he was 'exceeding fair,' Acts vii. 20. And Paul, 'By faith, Moses, when he was born, was hid three months of his parents, because they saw he was a *proper child*,' Heb. xi. 23. It is an interesting inquiry what their faith respected, or on what it depended. Faith or belief of any kind respects what is reported; and what the scripture terms *faith*, must have respect to divine revelation. There must therefore have been a revelation of God, as to a deliverer to be raised up to them, which the parents of Moses credited, and were led to see their son as a *proper child*; for Stephen says, when he is introducing the history of Moses, Acts vii. 17. 'That when the time of the promise drew nigh, which God

had sworn to Abraham, the bondage of Egypt and deliverance were expressly foretold in these words; ' Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge,' &c. Gen. xv. 13. Here the subject is most particularly mentioned, and although the raising up of a deliverer is not mentioned, yet on this head corresponding promises are not silent: from all which it is evident, that in Israel, where all these precious promises were preserved, the expectation of deliverance by the hand of a proper person to be raised up, was not unknown, and the faith of Moses' parents appeared in their minds being divinely led to their infant son, as the deliverer promised. From the manner in which this faith is mentioned, and the future conduct of Israel, it is very evident, that however clearly the promise of a deliverer had been revealed, the hope of it had been much lost, and, as shall be the case immediately previous to a greater deliverance, ' faith shall be rare on earth.' That the revelation as to Moses might have been more direct and applicable, however, than any of those left on record, is by no means improbable; for we find Stephen saying, that Moses ' supposed his brethren would have understood how that God by his hand would deliver them,' Acts vii. 25. Now this could only have been understood by revelation.

Moses then, we see, nourished up in Pharaoh's court, and learned in all the wisdom of the Egyptians. We are then told, that ' when he was grown,' or, as Stephen says, ' when he was full forty years of age, he went out into his brethren, and looked on their burdens; and seeing an Egyptian smiting an Hebrew, he slew the Egyptian, and hid him in the sand.' He went out a second time, and would have reconciled two Hebrews who were at variance, but he that did the other wrong said, ' Who made thee a ruler and a judge?' &c. These two introductory anecdotes of Moses give a wonderful key to all that follows. He supposed his brethren would have known him as the representative of that ruler and judge, who should appear in the fulness of time for their deliverance. Various things well merit the reader's particular inquiry. 1. The striking view of the office of Christ, as ruler and judge: He avenged his brethren, and slew their oppressor. He brings them to unanimity when at variance. 2. The reception of Moses when beginning to exercise his office, so similar to that which Jesus Christ experienced: Who made thee a ruler and a judge? said they to Moses. Jesus came to his own, and his own received him not, but said, ' We will not have this man to reign over us.' 3. It appears, that though Moses supposed his brethren would have known that God had appointed him to be the ruler and judge of Israel, it was not yet God's time for his assuming that office, and in place of being recognised as such, he is obliged to flee to Midian. 4. In this early stage of his history, we are led to see the greatness of his faith, when he refused to be called the son of Pharaoh's daughter, and chose afflictions with the people of God, having respect to the recompense of reward.

We are now called to behold Moses in a situation very different from that in which he had been educated : in place of all the gaiety and splendour of a court, his attachment to Christ, and to the brethren of Christ for Christ's sake, led him to visit them under their burdens, and to fly a helpless wanderer to Midian. Here was a great trial of his faith ; a trial which nothing else but ' seeing him who is invisible could have enabled him to endure ;' that the promised ruler and judge of Israel, should be compelled to flee for his life. Moses had acquired all the learning which Egypt could furnish, but this could not qualify him for the great station he had to fill. According to human reckoning, he was well qualified. Egypt at that time was at the head of knowledge and science ; and those who consider *human learning* as the great pre-requisite for feeding the church of God, will find that Moses had got a thorough-paced education ; but God seeth not as man seeth. Moses had got forty years of Pharaoh's court, and heaven deemed it necessary, before employing him in his great office, to keep him other forty years with Jethro's flock in the wilderness, to *unlearn*, during the second forty, what he had learned the first forty years of his life. Moses was not the only leader of his Old-Testament church, whom God brought from feeding ewes great with young to feed Israel his chosen, and Jacob his inheritance. Moses' interview with Reuel's daughters is another fine instance of primeval manners. Let us therefore leave Moses with the flock of Jethro, while we trespass on our reader's patience with a few farther remarks on the conclusion of this chapter.

The king of Epypt died, and another king succeeded, whose hand appears to have been at least no lighter in oppressing Israel. We are told in the first chapter, that the king made their lives bitter by service ; but here it is added, that they *sighed* by reason of the bondage, and they cried, and their cry came up to God. It is one of the most endearing attributes of the God whom they and we profess to worship, that ' he hears the prayer of the destitute, and will not despise their prayer.' There is nothing will teach a guilty sinner to pray, but *sighing*, that is, feeling the bondage of sin. Men may approach their Maker with high-spun compliments, and all the parade and froth of words, in vain ; but the cry of a wounded spirit finds acceptance on his altar, ascending through the divine incense of the Great High-Priest over the house of God. We are thus told, that God heard their groaning, and remembered his covenant with their fathers, and had respect unto them.

CHAP. III.—Moses had now been forty years keeping the flock of Jethro, whose daughter he had married, and there qualifying himself for feeding the flock of God. Here various circumstances would tend to operate in the mind of Moses, as trials of his faith. That God should leave him forty years, thus banished, not only from the court of Pharaoh, but from his brethren, was a very unlikely thing, had he intended him for their ruler and judge ; and the only attempt which he had made to execute his office, not only exposed his life to

Pharaoh, but had been refused by his brethren. The great cause of all this was, that God's *set* time for their deliverance was not come; and Moses himself had to undergo a course of training for his office, very different from any he could receive in Pharaoh's court. To follow the ewes great with young; to carry the lambs in his bosom; to follow every straggling wanderer; to restrain the whole flock when rushing from their proper pasture; these, and many similar lessons, he was daily acquiring, before God called him to act as his deputy, his agent in feeding his chosen Israel. Divinely directed, he conducts his flock to the back of that very mountain where he should in a little time lead his great flock; and he is then honoured to see, as it were *in miniature*, that great light which should afterwards be displayed in the highest glory on that very mountain, *the glory of the Lord*. It is here called the mountain of God, for this is the very mountain where God appeared. It is called *Horeb*, a desert, and *Sinai*, a bush.

Here, then, Moses was admitted to a sight and revelation, which was intended to prepare him for entering on his great work: *The Angel JEHOVAH*, the uncreated Angel of the Covenant, appearing in a bush, burning with fire, yet unconsumed. An angel is a messenger, see Mal. iii. 1., which may be compared with Luke xx. 37, 38. John i. 18, and viii.; but indeed, there cannot exist a doubt from the passage itself, that here was the *Redeemer of Israel* come down to deliver them; and that in this his appearance, there was a very grand figure of the appearance he should make in the likeness of sinful flesh in the fulness of time. And was not the meaning of this appearance to Moses sufficiently explained; when He, the Eternal God, from the bosom of the Father, appeared as a root out of a dry ground, as a bush in a wilderness; the firm of divine justice breaking forth upon him, burning with the fiercest flames, yet he rose unconsumed, not even the smell of fire having passed upon him? Well might Moses say, I will turn aside to see this *great sight*. Nor is it inconsistent to say, that here also was a figure of his church, because she is *his body*. Here, then, Moses got a view of the state of that church before she came to Canaan. She is a bush, low and humble, little observed in the world, yet growing on the mount of God, and his peculiar care. She appears with her God in the midst of her, and his glory as a wall of fire round about her. But she also appears burning in persecution, yet unconsumed, because preserved by his presence. We are rather of opinion, however, that the first-mentioned view is principally intended. Moses, then, astonished at what he saw, draws near to behold, when the *Voice of God* from the midst of the fire assails him, 'Moses, Moses, draw not nigh hither: pull off the shoes from thy feet; for the place where thou standest is *holy ground*.' Such language never fell from the lips of a created angel. The presence of the Holy One of Israel consecrated the place and ground, in the same manner as it did the mount of transfiguration, which, for the same reason, is called the *holy mount*. To walk with the shoe on, as being the immediate ground of connection with the

earth, denotes property and possession; hence taking off the shoe and giving it, was the symbol of transferring property, Ruth iv. 7, 8. Psalm lx. 8. To cast off the shoe, was of old the highest mark of respect on entering the palace of a prince. God, who appeared in the bush, as the Angel Jehovah, the Father's righteous servant, speaks with all the majesty of the one true God; and Moses, who saw him in this capacity, expresses his view of his character, when he pronounces, as the greatest blessing which man can enjoy on earth, 'the good-will of him who dwelt in the bush.' Moses had no doubt in his mind of the divinity of him who condescended to speak to him, *for he hid his face, because he was afraid to look upon God.* The God who speaks to Moses, and who is uniformly called the God of Israel, is the same who was manifest in the flesh, and redeemed his people by shedding his blood for them. He claims the name and attribute of Jehovah, who will not give his glory to another, nor his praise to graven images; 'I am,' said he, 'the God of *thy father*;' the God whom *he* feared in hiding thee when a child; 'the God of Abraham, Isaac, and Jacob.' Here is that memorial of God which endureth to all generations. There is a very prevalent, but a very mistaken idea, that this name was peculiar to the Sinai Covenant, the Old-Testament state of things, which waxed old and vanished away; but this is by no means the case; nay, our Lord proves the certainty of the resurrection of the dead, and puts the Sadducees to silence by reminding them of the very text which we are now considering. That God should say, '*I am* the God of Enoch, who was translated that he should not see death,' we would have supposed more natural; but to say so of Abraham, who had been above four hundred years in the cave of Machpelah, discovers a bond of connection between God, and all who are blessed with faithful Abraham, before which all other ties dissolve in air. '*I am* the God of Abraham,' exhibits the divine character in a glorious light! Not only the God who fed, clothed, and supported him here, but the God before whom his spirit now lives; for '*he is not the God of the dead, but of the living.*' Nay further, this memorial exhibits him as pledged to fulfil all the great promises which were made to Abraham, and which we, sinners of the nations, have now a deep interest in. The deliverance from Egypt was a primary part of that covenant promised to Abraham; therefore, when the grand design of this appearance to Moses, was to accomplish that great work, which was in all after ages the ground of God's connection with his Old-Testament church, it was most proper that he should reveal his name and character in this way; '*I am* the God of Abraham, Isaac, and Jacob.' '*I have seen the affliction of my people, and am come down to deliver them.*' It is impossible to read such words, without forgetting, as it were, Egypt, and all her taskmasters, and remembering the gracious coming of the Son of Man to deliver the lost sheep, not only of the house of Israel, but of all nations, kindreds, tribes, and tongues; to deliver them from Satan, and all their enemies, even death itself; to open up a passage for the ransomed of

the Lord to return to Zion, with songs and everlasting joy on their heads. In this manner, then, did 'the good-will of him who dwelt in the bush' discover itself to Moses; in this manner was he instructed to declare it to Israel; in this gracious language is it recorded to us, on whom the ends of the world are come. Nay more, 'I will drive out the Canaanites, Amorites, Hittites, &c. and will bring Israel into a good land and large; a land flowing with milk and honey.' It is impossible to restrain the mind, or dwell upon the wealth of Canaan. Was ever the blessed hope of the heavenly and incorruptible inheritance more clearly preached? 'Well,' says the apostle, 'God is not ashamed to be called their God, for he hath prepared for them a city:' this was the faith in which the Old-Testament saints died; this the hope which led them to become pilgrims and strangers; this the prize they had in view; stimulated by which, they declared plainly they looked for a better country, that is, a heavenly. Here, then, opens to us the grand design of the old covenant; here bursts upon our view the heavenly paradise! In Eden, then, was a figure of the true garden of God; in Canaan, a pattern of the wealthy place, to which God will bring all his chosen at last. It was to make the promise more clear that the law was added; to convey to the mind a more accurate impression of the good things in store, that Canaan was laid open to Israel. The *earthly* tabernacle we shall find to be a pattern of *heavenly* things; the *earthly* Canaan, a pattern of the *heavenly* country. In this chapter, then, we find the Angel, the Redeemer from all evil, foreshowing his future manifestation in flesh, and sending Moses to Israel to preach the gospel. Was all this solemnity necessary to ease their shoulders from hard work? Surely not: Relief from guilt was the grand object in view; and if we analyze the message put in Moses' mouth, we find it amounts to nothing more nor less than this, 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest.'

'Come then, and I will send thee,' said the Lord to Moses: here is his office; 'faithful in all his house as a servant, for a testimony of those things which were to be spoken after,' and all the confidence he was to have, rested on these words, 'certainly I will be with thee.' The Lord also gave him that pledge, that when the people were brought out of Egypt, they should serve God on this very mountain.' In answer to Moses's inquiries, the divine angel is graciously pleased to reveal more fully his name and character, as the great I AM, the eternal, independent, and self-existent God: In like manner as he appeared to John in Rev. i.: 'Him who is, who was, and who is to come.' He also more particularly explains his great design, at which we have already hinted in part; the various particulars will fall to be more particularly noticed as they occur.

CHAP. IV.—In reading this chapter, one of the first reflections which will naturally strike the mind, will be, that remarkable display of the unbelief of the human heart which appears in Moses, who, however eminent from the office he was called to fill, was, in himself, a poor weak doubting mortal. God had said to him, ‘They shall hearken to thy voice;’ but Moses, losing view of the *Divine Speaker*, whose organ he was only to be, replies, ‘They will not believe me.’ In gracious condescension to Moses, but still more for the demonstration of his own truth, he commits to Moses the power of working three different miracles, each of which deserve notice for this important purpose, viz. those three miracles which Moses was empowered to work in proof of his mission, are the three infallible signs which accompany the word of the gospel in all ages. Moses’ rod becoming a serpent, and his flying from before it, is a striking figure of the situation of guilty man flying before the great serpent, when the word of the gospel comes, subduing his powers, &c. It was the work of the Son of God to ‘put forth his hand,’ and take hold of the great serpent, the devil and Satan; he treads on the adder, and tramples the dragon, Psalm xci. 13. He appeared in the likeness of sinful flesh, to encounter this great enemy, before whom guilty man fled, like Moses; and he rejoiced in spirit, when he saw Satan, like lightening, falling from heaven. On this account, when our Lord was committing his ROD into the hands of his apostles, he says, in language similar to that to Moses, ‘And these signs shall follow them that believe: THEY SHALL TAKE UP SERPENTS,’ Mark xvi. 18. The express reference, in these words, to the miracle of Moses, cannot be denied; and as this was to follow *them that believe*, so he says to Moses, ‘This sign is given that they may believe *that the Lord God of your fathers* hath appeared to thee.’ The second miracle which was committed to Moses, is no less remarkable in its figurative object: the putting his hand in his bosom, and its becoming leprous as snow, is a most express sign of that leprosy and incurable defilement which proceeds from the *bosom* or heart of man; while putting it in again, it became pure and clean, as a figure of that purification which flows from the gospel, as Peter says, ‘purifying their hearts by faith.’ Now, the gospel not only destroys the power of the serpent, but cleanses the defilement of the heart of man; and many who have not been convinced by the voice of the first sign, viz. by the manifestation of the ALMIGHTY MICHAEL triumphing over principalities and powers in his cross, have listened to the latter sign, the cleansing of man’s leprosy. ‘But,’ says Jehovah, ‘if they will not believe these two signs, neither hearken to thy voice, then thou shalt take of the water of the river, and pour it upon the dry land, and it shall become blood.’ Here is a sign of the awful consequence of resisting the voice of God, and the effect of it,—the water of the river becoming blood. Was the voice of the gospel ever resisted upon any occasion, without producing this effect? Why was the moon of the Jewish church herself turned into blood? Why all the plagues of the antichristian kingdom? There was but one cause, viz. *resisting the voice of God*. It was with a

direct reference to this *third* sign committed to Moses and Aaron, that it is said of the two witnesses, Rev. xi. 6. 'These have power ' to shut heaven, that it rain not in the days of their prophecy, and ' *have power over waters to turn them to blood,*' &c.

The next circumstance which should arrest the reader's attention, is the introducing of Aaron to co-operate with Moses in this work, and the nature of his office, viz. 'He shall be thy spokesman.' Again, 'He shall be to thee instead of a *mouth*, and thou shalt be to ' him instead of God.' No language can more plainly express the design of the old covenant, or the Aaronical priesthood and worship. Moses was at this time 'of slow speech : ' the gospel was preached by prophecy, and shone as a light in a dark place. The law was added to the promise, to be the spokesman to the people. The law had no authority to speak of itself. Aaron durst not take upon him to say one word more than Moses put in his mouth ; or, in other words, the law is not against the promise : she is her handmaid like Hagar ; and she dares not utter one word or sentence, but what the gospel teaches her. There never was more unscriptural jargon than men have uttered on this head ; such as, 'The law says *Do* ; ' the gospel says, ' *'Tis done.*' Durst Aaron have ventured to tell the Israelites to *do* or stir one step for their own redemption ? Moses' commandment, or rather the gospel as preached by Moses, said, ' *Stand still ' and see the salvation of God.*' Would not instant vengeance have overwhelmed Aaron, had he uttered the slightest whisper against this glorious truth. It is marvellous, that many who have, in other respects, 'contended earnestly for the faith,' should, on this point, have departed so strangely from the simplicity of the truth. We shall have ample opportunity, in tracing the footsteps of Moses and Aaron, to illustrate this grand and important point, that the old covenant spake out more plainly what the promise had more obscurely hinted, until the fulness of the time should come, when, like Zacharias, who was struck dumb for his unbelief, the law, who had been employed as the spokesman of the gospel, should be silent ; for while Moses and Elias were on the Mount, the proclamation was made, 'This is ' *my beloved Son, HEAR HIM.*'

There is an expression made use of by Moses, when reasoning with his Maker, ver. 13., worthy of notice, because it appears evidently to allude to the Messiah as the true Shiloh of God, — *Him whom thou shouldst send* ; and, in this view, we are led to think of the extensive view of this mission which Moses had, and his own utter insufficiency to accomplish it. Nor should it pass unnoticed, that Moses is enjoined, ver. 19., ' *Take this rod in thine hand, wherewith ' thou shalt do signs.*' This rod was the representative of the WORD OF GOD, which is the rod of divine strength, by which all the signs and wonders of God have been in all ages wrought. And thus, Moses was also taught to see, that the excellency of the power was not of himself, but of God. Moses returns to his father-in-law, and God again enjoins his return to Egypt, giving the same reason, which was afterwards given to a greater than Moses, *All the men are dead who sought thy life.* Moses accordingly sets out with his wife and chil-

dren, and takes the ROD OF GOD in his hand. He is forewarned of his duty, to work all his wonders in the sight of Pharaoh, and the effect which these should produce, *hardening his heart*. We shall not here detain our readers with any remark on the divine sovereignty and purpose of God, but refer him to Rom. xi. 5. 10. Isaiah vi. 9, 10. 2 Cor. iv. 34., and 2 Thess. ii. 8. 12. In this is also displayed the uniform effect of the gospel: 'To the one it is the savour of life unto life, and to the other of death unto death.' The same heat which ameliorates, softens, enriches and fructifies the garden of God, hardens the clay, and fits it for the fire. Moses is instructed in the very form of words which he should use with Pharaoh. Here, for the first time, we meet with that manner of speech, which so often afterwards is used, '*Thus saith the Lord.*' It is this high authority that can alone bind the consciences of men: this prefaced all that Moses said, not only to Pharaoh, but to Israel; and this was the same authority which the apostles claimed. 'Now, as though God did beseech you by us,' said they, 'we pray you, in Christ's stead, be ye reconciled to God.' Our Lord himself had said, 'He that receiveth you, receiveth me.' Now, the faithfulness of Moses in the house, as a servant, appeared in this, that he added nothing to, nor diminished aught from *the word of the Lord*, but faithfully reported what the Lord put in his mouth. In the 22d verse, we have stated that new and interesting relation in which God's Israel is placed, *God's Son, his first born!* How precious this relation! When Paul is enumerating the advantages of the Jew, he says, 'To whom pertained the adoption?' &c. They were now adopted as sons, yea, first-born sons of God; therefore, as Paul reasons with the Romans, 'If sons, then heirs, heirs of God, and joint heirs with Christ.' This is a fine view of Christian privileges, and Christian connection. 'Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God,' 1 John iii. 1. The foundation of this connection was, that of their seed, according to the flesh, the true first born should spring, who is over all, God blessed for evermore. Opposed to this, Moses is commanded to threaten the death of all the first born of Egypt, or, as the Psalmist expresses it, *the strength of the land of Ham*. The circumstance recorded respecting Zipporah and her son, is attended with as much difficulty as any place in sacred writ. The most general conjecture is this, That the Lord appeared to Moses at an inn by the way, and threatened to kill him, because of his not circumcising his son; that Zipporah on this circumcised him, and reproached Moses as a bloody husband. But inconsistency meets this conjecture on every hand; and there is no person who can think of the subject, but must consider it as, to say no more, very unsatisfactory. We do not pretend to be capable of giving such a view of it as we could wish, but the following hints may be useful. In ver. 22. and 23, we have the message to Pharaoh, 'Israel is my son, even my first born, and I say to thee, Let my son go that he may serve me; and if thou refuse to let him go, behold I will slay thy son, even thy first born.' Does not the following context shew there is a particular application of

these words to Moses' son; for 'the Lord sought to kill him,' ver. 24.; and we are told in verse 26. 'So he let him go.' There is evidently a mistranslation in the text of verse 24. 'And it came to pass by the way in the inn.' We know there were no *inns* in those days, especially in the wilderness. We shall, therefore, probably find the key to the subject here, which is perhaps this: That as Zipporah was delivered of her second son by the way, and refused to let him be circumcised on the eighth day, the divine threatening of *cutting off* was about to be executed, when he was delivered from death by the blood of the circumcision, in which Moses had a view of the manner in which God would deliver *his first born*, by the blood of the paschal Lamb.

CHAP. V.—In this chapter we have an account of Moses and Aaron, the Lord's two witnesses, appearing before Pharaoh, to fulfil their embassy, and demand permission for Israel to hold a feast to the Lord in the wilderness. The chief things to be observed, are the sources of Pharaoh's opposition, and hardness of heart. 'Who is the Lord that I should obey him?' All opposition in man arises from his ignorance of the divine character. Connected with this, the effect of this interposition of Moses and Aaron, was only to increase their affliction, and the rigour of their bondage. The posterity of Jacob, are now in the third and fourth generation, experiencing the wages of selling Joseph for a slave to this very Egypt. 'Come let us deal *wisely* with these Israelites,' said Pharaoh and his courtiers; but thus has it always been, 'He taketh the wise in their own craftiness.' When Pharaoh asks, 'Who is the Lord?' human policy would have cut him off as in a moment; but God had first to teach him who the Lord is, and that by an outstretched hand, and great judgments. We shall only add, that this chapter exhibits a most impressive figure of the depth of antichristian darkness.

CHAP. VI.—opens with a renewed revelation of the divine plan of his great deliverance; which was to be effected, not by stealth, but with all the strength and power of the almighty arm of God. 'Thou shalt see what I will do to Pharaoh,' are words which are yet to be fulfilled in their ultimate design. The salvation of the ransomed hosts of Israel will be made still more glorious, by their beholding the destruction of their enemies. It is by more full and comprehensive views of his name and character, that God emboldens and encourages Moses, 'I am JEHOVAH,' says he, and I not only appeared to the patriarchs by the name of *God Almighty*, but by my name JEHOVAH. This name has an intimate connection with God's covenant: all the remarkable manifestations which are recorded in the book of Genesis are under that name; and it is here introduced, for the same reason as it is more fully expressed to John, Rev. i. 8. 'Him who is, and who was, and who is to come, the Almighty.' Leigh remarks, that it is compounded of three syllables, descriptive of the three periods. JE denotes the *future*; HO, the *present*; and VAH, the *past time*. This name is the true and proper distinct name

of the ELOHIM, the Father, Word, and Holy Spirit; *One* true God. There are *Gods* many, and *Lords* many: every other name by which the Deity is designed, has been applied to others, but the name *Jehovah* is connected with that glory which he will not give to another. This name cannot be translated into any other language. The Greek Septuagint used the word *Kurios*, wherever it occurs in the original; and all correctly printed English Bibles, print the word *LORD* in capital letters, to distinguish the passages where it is used for *JEHOVAH*. It is applied to God, the *Father*, in such passages as Psalm cx. 1.; to God, the *Son*, almost universally through the Old Testament. The angel, who spake to Moses in the bush, says, 'I am *JEHOVAH*,' &c. It is worthy of notice, that our Lord makes direct reference to this name in his conversations with the Jews, particularly in that memorable text, John viii. 58. 'Before Abraham was, I *AM*;' and the Jews fully understood him, for then took they up stones to cast at him.

CHAP. VII.—In the chapters we are now considering, we have the *execution* of what was mentioned formerly; and, therefore, we shall not have occasion to be tedious. In the working of the signs before Pharaoh, when the rod became a serpent, one circumstance, not before mentioned, is worthy of notice, viz. that Aaron's rod, which had become a serpent, swallowed up the other rods of the magicians, who had been called in to oppose and counteract this miracle. Thus shall the rod of God finally overcome every opponent at last: when Jesus Christ shall take to himself his great power and reign, he shall put down all other rule and authority. As we find the magicians of Egypt make a conspicuous figure in this part of scripture history, it may be proper to examine into their character a little more particularly; and to this we are the rather induced, as Paul makes a remarkable reference to them, 2 Tim. iii. 8., where we are told, that the seducers of the last times shall be like them, 'for as *Jannes* and *Jambres* withstood Moses, so do these also,' &c. It is a singular circumstance, that the words translated *sorcerers* and *enchantments*, are, in the Hebrew, derived from several roots expressive both of the nature and source of their power, as arising from 'the depths of Satan,' and working with 'all deceivableness of unrighteousness.' In this age of illumination, when mankind are taught to give credit to nothing but what their senses testify, or their reason comprehends, it is fashionable to laugh at any influence on the human mind from any invisible source. And it is singular to observe, that in proportion as the influence of the Spirit of God has been refined away to a non-entity, so that the spirit of the wicked one has become a subject of ridicule. We conceive it will not be deemed foreign to our purpose, to take here a brief view of the operation of the spirit of Satan in its different appearances in different ages. The entrance of sin at first in Eden, is a fair specimen of his seducing influence on the human mind in all ages; and whether he appears in the form of a serpent, a magician in Egypt, or in the more modern manner of corrupting the word of God, the object is the same, to introduce unbe-

lief of the word and revelation of God into the mind of man. In this point of view, Paul was afraid of the Corinthians, 'lest, as the serpent beguiled Eve through his subtlety, their minds should be corrupted from the simplicity that is in Christ.' It is highly deserving of attention, that there has been in all ages a close affinity, or rather similarity, between the *matter* and the *manner* of Satan's agency in corrupting it. Thus, *Jannes* and *Jambres* withstood Moses, by doing as he did, with their enchantments, and, in this manner, they had influence on the minds of the Egyptians. We read in the Old Testament of diviners, soothsayers, witches, &c.; and it has been very generally supposed that they possessed no power nor knowledge of matters beyond others, but merely by deception: but this reasoning cannot be admitted, without the grossest violence to the sacred text. Saul inquired of the witch of Endor, because God answered him not. Even so late as the days of the apostles, we find a *spirit of divination* existed. This was not a deception, but a real possession of Satan, which the apostles cast out accordingly. In general, then, it will be found, that exactly so long as divine revelation was accompanied with extraordinary influences of the Spirit, just so long was Satan permitted to work and deceive in an extraordinary manner. And since Revelation has been completed, and the power of the scriptures on the mind of man, the only mode of operation by the Spirit of God, Satan's influence is limited and confined to the one mode of corrupting the mind of man, by darkening the evidence of the gospel.

The first of the remarkable plagues which were inflicted on Egypt are recorded in this chapter. It may be remarked in general as to these plagues, that we find them directly referred to, as corresponding with the seven last plagues which are poured out on the antichristian kingdom. The attentive reader will easily trace the parallel in various respects; such as, Egypt corresponds with spiritual Egypt, the antichristian kingdom where our Lord was put to open shame. The deceiving of the magicians tended to harden the heart of Pharaoh and his people, and thus to ripen them for these plagues. In like manner, the deceivings of the *spiritual magicians*, the antichristian clergy, who wrought, as Paul says, with all deceivableness of unrighteousness, prepared that body for these plagues which we have seen consuming hers, and which will soon terminate in her final destruction. Lastly, the conquerors over the beast and over his image sing the song of Moses, as well as the song of the Lamb; in like manner, as the victorious Israelites sung their song of triumph on the banks of the Red Sea. As Moses began his plagues by turning water into blood, the natural refreshment of the parched heart, into that which of all things is the most loathsome; so Christ began his miracles by turning water into wine, which cheereth the heart. By comparing this plague with Rev. xi. 6., and keeping in view the direct explication of *waters*, as figures of peoples, nations and tongues, we find in this plague an earnest of what afterwards took place at the Red Sea, and alternately of that which we see executing on spiritual Babylon: *Give her blood to drink*, Rev. xvi. 4, 5, 6.

CHAP. VIII.—narrates the three succeeding plagues of frogs, lice, and flies. We find that these plagues were intended as judgments upon the *gods* of Pharaoh. It is well ascertained history, that among other animals, consecrated in what we may justly call their *bestial* worship, the *frog* was an eminent one. As the breeding and rearing of that animal was one of the first effects of the swelling of the Nile, it was the forerunner of plenty to them; and the approach of that animal, which they considered as the forerunner of blessing, became a loathsome plague. The original word translated *frog*, there is every reason to believe, is *Egyptian*; and, as no mention is made of this unclean animal until this plague, and as, where it is again mentioned in scripture, it is always by the same word, we are justified in considering it wholly *Egyptian*. That it was highly venerated among other nations, we have certain evidence. There was a coin struck at Rome with *Diana* on one side, and a *frog* on the other; for this reason, that as she was the goddess of water, this water-animal was her proper *symbol*. Viewing the animal, then, as unclean of itself, yet worshipped in Egypt as the harbinger of plenty, we can conceive the severity of the plague when the object of their worship yielded them such distress. We have a corresponding plague on the antichristian kingdom, foretold in Rev. xvi. 13., on which we shall only remark at present, that the unclean spirits of devils sent forth to gather to the battle of the great day of God Almighty, appear to be doctrines filthy in themselves, but worshipped in the human heart. It may be observed, that the magicians could only bring plagues on Egypt; they could not remove them. This is a fine figure of all Satan's emissaries: they can produce great judgments by their arts and deceit, being permitted of God, but they can remove none. Plagues are alone removed in Egypt by the intercession of Moses, in order to point out the intercession of Jesus Christ. Pharaoh finding respite, steels his heart against conviction. Until divine grace touch the heart, no judgments, however multiplied, will soften it. See Psalm lxxviii. 34. 37.

The next plague is that of *lice*, which, from the word which the *Septuagint* use in translating it, appears to have been a species of small gnät, which, from some false natural attributes given to that animal, was considered as an emblem of the *sun* and *moon*, or rather of the whole heavenly bodies and their motions. The curious reader will find this subject amply discussed in *Holloway's Originals*. This plague, compared with the immediately succeeding one, which our translators call *swarms of flies*, can only be understood by attending to the nature of the Egyptian worship, as far as it can now be traced from authentic sources. To suppose that these awful marks of divine judgment were simply an inundation of those animals known to us as *lice* and *flies*, is, to say no worse, absurd. Indeed, our translators insert the word *flies* without any authority from the original; and it is always printed in Italics, as supplementary. Although we would never quote the books of apocrypha, as any authority in doctrines of Christianity, we may at least allow them some weight in the subject of Egyptian idolatry. In the end of the 15th and beginning of the

16th chapter of the *book of Wisdom*, we are expressly told, that the Egyptians worshipped *odious* and *mishapen beasts*, yea 'they worshipped those beasts also that are most *hateful*. Neither were their *sacred animals* desirable in form, for they were mismatched and miscompacted monsters; therefore by the like were they punished worthily, and by the *multitude* (or *swarms* as in our text) of *mixed beasts of all elements* tormented.' Again, Chapter xii. 23. 'Wherefore, thou didst torment them with their own *abominations*, with such *Bellua* (*i. e.* mixed monsters) as they had devised to worship. For they went away farther than others in the ways of this error, holding them for gods, which among the sacred animals of other idolatrous nations were despised.' We have a still more express text to our point, Chap. xi. 15. of the same book: 'For the foolish devices of their wickedness, wherewith being deceived, they worshipped *absurd reptiles*, and *vile beasts, monsters of air, land, and water*, in miniature, a piece of one, and a piece of another in the same idol; thou didst send a multitude of monstrous animals, for thy vengeance, that they might know that wherewithal a man sinneth, by the same he shall also be punished.' It will be observed, that on the margin of most editions of our English bibles, the text, *swarms of flies*, reads, a mixture of *noisome beasts*, &c. It is also worthy of notice, that when Pharaoh desired Moses to sacrifice to God in that land, 'Moses said, it is not meet so to do; for we shall sacrifice the *abominations* of the Egyptians to the Lord our God: Lo, shall we sacrifice the abominations of the Egyptians before their eyes, and will they not stone us?' The ancient poet Juvenal says,

Who does not know what *monsters*
Fanatic Egypt worships?

But we have certain historic traces of the *monstrous forms* and *mixtures of animals* which were objects of their worship. In their *hieroglyphical monuments*, we see their *dog-headed Anubis*; *cow-headed Isis*; and *ram-headed Hammon*. We find *bird* and *insect* contrasted; and *man, lion, cat* and *hawk* in one monster. One of their principal deities was compounded of *man, fish* and *serpent*; and several of these capped or hooded with the wings of a *beetle*. Attending to these monuments of ancient Egyptian worship, we can be at no loss to know what that *mixture of noisome beasts* with which they were plagued was composed of.

It is impossible to read the account of these plagues of monsters in Egypt, without remembering the antichristian locusts which issued from the bottomless pit, described Rev. ix. 11, 12. 'And the shapes of the locusts were like horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots running to battle. And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men.' Upon a comparison of these *noisome beasts* of Egypt, with other idolatrous deities of the nations, we find the true cause

why *Daniel* describes the idolatrous worship of the Chaldeans, Persians, Greeks, and Romans, as so many *beasts*, or rather *monsters*. Hence also the apocalyptic *beasts*; for opposite animals were not more monstrously conjoined as objects of worship in Egypt, than opposite doctrine and principles were in the *antichristian monster*. To serve God and Mammon; to pursue a worldly and a heavenly hope; to conjoin church and state; are as incongruous, as any Egyptian idol.

It is to be remarked, that this miracle baffled the power of the magician; and Satan himself was obliged to acknowledge, that this was the finger of God. We need not therefore fear the power of Satan and his hosts: hitherto he can come and no farther. The 23d verse of this chapter is strikingly expressive of the great and spiritual redemption. 'I will put a division between thy people and my people.' Divine sovereign mercy places a bulwark over which the gates of hell cannot pass.

CHAP. IX.—In this chapter, we have a singular account of three other plagues executed on Pharaoh and the Egyptians. The *murrain* or pestilence, which from the hand of the Lord brought death on all the large species of cattle in the land of Egypt, was a very direct judgment against their gods. It is remarkable, that the five kinds of cattle mentioned in the 3d verse of this chapter, *horses, asses, camels, oxen, and sheep*, had each of them distinct temples, and an appropriate priesthood. We shall have occasion to consider this part of their worship more particularly, in examining *Aaron's golden calf*. But the voice of this plague against the chief animals of their worship, must have been very loud, when connected with this circumstance, 'that of the cattle of Israel, not one died.' The next plague of boils upon man and beast, is particularly worthy of attention from the circumstances by which it was produced. 'And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up towards heaven; and it became a boil, breaking forth with blains upon man and beast,' verse 10.

That the *furnace* here, was the *furnace* of the altar where their sacrifices were burnt, will readily occur to every reader; but it may not perhaps be so generally known, that the ashes of these furnaces, nay even the filth of their altars, were held in high veneration. That these very ashes sprinkled towards heaven, should become a grievous boil on man and beast, was a most expressive display of the divine abhorrence of their idolatrous rites. Nor will the reader fail to remember, that 'noisome and grievous sore which the first vial brought on the man who had the mark of the beast, and on them who worshipped his image,' Rev. xvi. 2.

Nor will the continued hardening of Pharaoh's heart, prove a less striking figure of what took place, 'when men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues; and they repented not to give him glory,' Rev. xvi. 9. In the next plague, we find the clouds of heaven are made the instruments of divine vengeance. When we compare the solemnity

of language which is used, when the threatening of this plague is pronounced, and still more the words in which the execution of it is narrated, we may rest assured that it was not only dreadful in itself, but connected with most important doctrine to us. We ought not however to omit mentioning, both with respect to this and the preceding plague, that they have a direct reference to 'judgment against the gods of Egypt.' Their gods were supposed to have power over the elements; and in this we know they had many followers among other idolatrous nations. Moses tells Pharaoh, verse 14. that these plagues were sent, 'that thou mayest know that there is none like me in all the earth.' When Moses stretched forth his rod towards heaven, 'the Lord sent thunder and hail, and the fire ran along the ground. So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.' The reader will be led to compare this plague with the sounding of the first angel, Rev. viii. 7. when 'there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass.' Or perhaps the reference is more direct to the last plague on Antichrist, when 'there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the hail, for the plague thereof was very great,' Rev. xvi. 21. Hail, is employed in scripture for one of the most awful figures of God's vengeance. There is one particular circumstance recorded concerning this plague, peculiar to it from all the rest, viz. Formerly we have seen God putting a difference between the *Israelites* and *Egyptians*; but here it is placed between one *Egyptian* and another. Whoever, even of the Egyptians, believed the word of the Lord, in his awful threatenings, brought home his cattle, and thus preserved them. Thus was it, in all ages, and in all situations, entirely of FAITH. The belief of God's word, whether threatening or promising, has been the only source of safety to the children of men. It is somewhat remarkable, that Moses uniformly asks Pharaoh for a *three days' journey* to sacrifice. We know not, if in this and in similar other expressions there was any reference to the *three days' travail of the Son of God?*

247
 EC. CHAP. X.—In this chapter we have recorded these two remarkable plagues, the locusts, and darkness, the spiritual design of which is so remarkably set before us in the book of revelation. The reader who wishes to examine the subject of the locusts minutely, will find ample information in *Hanmer's Observations*. It is pretty well known, that eastern countries were much infested with swarms of locusts, which came in vast numbers upon their corn when ripe; and what they did not consume, they corrupted and infected with a moisture which proceeded from their bodies. When any symptoms of their approach were observed in Egypt, the temples of their deities were all thrown open; and sacrifices, libations, and festivals innumerable, were the consequence. Locusts were one of the plagues threat-

ened against Israel for their sins, Deut. xxvii. 42. Hence it is mentioned as one of those calamities under which they were to look again to God's holy temple, 1 Kings. viii. 37. The spiritual application of this destructive animal to false teachers requires no illustration.

The last plague but one which the outstretched hand of God brought upon Egypt, the plague of darkness, was indeed an awful figure, not only of his power over the gods of Egypt, but an illustration of that gross darkness which blinded the minds of Pharaoh and the Egyptians. They had their gods of light and darkness; but what God, save JEHOVAH, whom Moses preached, could bring darkness for three days over all the land of Egypt, 'even thick darkness which could be felt!'—'They saw not one another, neither gazed any from his place for threes days; but all the children of Israel had light in their dwellings.' It must here be observed, that the darkness which it is said *could be felt*, was of that nature, as to be impervious not only to the rays of light from the sun, but that its place could be supplied in no other manner, such as from fire, &c. Egypt was enveloped in darkness: the gloom could in no degree be chased by any means. We have already said, that this darkness was an expressive picture of the gross darkness which filled their own minds; and it is recorded as an expressive figure of that still more gross darkness, which shall fill the seat of the *antichristian* *beast* before he goes down to perdition. See Rev. xvi. 10.

Let us now take a retrospective glance at these Egyptian plagues for the purpose of fixing the reader's attention on the great spiritual design of them. In their first and natural sense, they behoved to be distressing, in an extreme degree, to the Egyptians; but if we think of them in conformity with these words, 'Against all the gods of Egypt will I execute judgment, I am JEHOVAH,' they must appear to us in a very awful point of view. Whether we think of the objects which they deified, or the powers which they were supposed to possess, the divine supremacy of the God of Heaven was proclaimed. The finger of God was not only visible in his wonderful works in the land of Ham, but in attacking the gods of Egypt in those very points where their strength and power was supposed to lie. The benign approach of the frog led them to worship him as the god of plenty: that approach they now felt to be a loathsome curse. Those *monsters*, supposed to concentrate the united virtues of different animals, they now found to be so truly *scarce*, that Pharaoh had to intercede with Moses for their removal. Their oxen and cattle, from whose godlike powers they expected protection and deliverance, were demonstrated to be so truly *feeble*, that in an instant they died under the all-powerful hand of Jehovah. The boils and blains which infected them, from the very ashes of that furnace by which they expected to deprecate the anger of the gods, became itself the means of vindictive wrath; so unlike was it to the ashes of the red heifer, from which the justifying water of separation flowed to the Israelite! Nay, even the power of their gods over their fields, and the elements, was demonstrably controverted, and the glory of the God of Israel

displayed, who alone can say, 'I form the light and create darkness!'

But this view of the subject discovers, at same time, a wonderful view of the deceit of the human heart, which, though bleeding under every renewed display of the all-powerful God of Moses, and every fresh demonstration that they were worshipping *those who were* no gods, they continued to cleave to, and to choose their *own delusions*. If carefully examined, the reader cannot fail to observe the coincidence of the Egyptian plagues with those of Antichrist, foretold in the book of the Revelation. These seven last plagues are bursting on the *gods* of Antichrist: all that varied incongruous mass of idolatry, which for several centuries darkened and enslaved the minds of her votaries, has been, or now is judging by the King of Saints: The Abarus, Isis, or Hammon of Egypt, were not more stupidly absurd than the saints of the Romish calendar; and, at this hour, the cup of antichristian plagues is far exhausted. 'Come out of her, my people, that ye partake not of her sins, and so of her plagues.'

CHAP. XI.—We are now to enter on the consideration of the last and most signal plague which God was to execute on Egypt; previous to which, he again issues his divine commandment, 'Let every man and woman borrow of her neighbour *jewels of gold and silver*.' Numberless are the methods resorted to by the friends of revelation, to justify the divine procedure in this matter, and to protect from the fangs of infidels, who loudly boast, that if we were to believe the bible, God is the friend of fraud, deceit, and injustice. But such blasphemous charges spring from ignorance of the scriptures; for this circumstance is not obscurely hinted at in only one passage, in which an error of expression might have crept in; but the fact is recorded in a manner which plainly shows, that the scriptures, or the spirit which indited them, do not blush at what they narrate. 1. It was foretold to Abraham, Gen. xv. 14. 2. Before Moses appeared to Pharaoh, it forms part of the divine promise to him, Exod. iii. 21, 22. 3. It is mentioned in the chapter we are now considering, by a particular divine edict. 4. The execution of it is recorded, Exod. xii. 35, as done by the direction of Moses: And 5. It is afterwards spoken of in different places, as a demonstration of the power of God; see Psalm cv. 37. We are therefore confident to assert, that it is not only a transaction worthy of God, but one in which his glory is manifested. Dr Hawker, whose 'Poor Man's Commentary' we highly respect, thus expresses what we believe to be the generally received view of the subject: 'By *borrowing*, we may understand, without straining the expression, *accepting* those presents to which their long servitude had justly entitled them.' This is well meant, but by no means satisfactory.

It will readily be observed, that the articles which they are said to have borrowed are 'jewels of gold and silver;' and in one place it is added, 'raiment:' now we know, that *jewels* are neither gold, silver, nor raiment, but that the expression '*jewels of gold,*' &c. implies, not only that which is *most precious*, but *sacred*; hence God's elect,

the purchase of the blood of Christ, are called *his jewels*: 'And they shall be mine, saith the Lord, in that day when I make up my JEWELS,' Mal. iii. 17. As in those days, gold and silver were no medium of commerce, they were chiefly employed in decorating their *teraphim, household gods, idols*, and their vessels employed in domestic as well as public worship. What belonged to public worship appeared in their temples; but a man's private wealth appeared in his *household gods*, and their investiture, which was chiefly under the charge of their women. The history of Micah, recorded Judges xvii. will tend to illustrate this: 'Micah said to his mother, the 1100 silvers that were taken from thee, about which thou *anathematised*, behold, the silver is with me. And his mother said, Blessed be thou of the Lord, my son. And when he had restored the 1100 silvers to his mother, she said, I had wholly dedicated the silver to the Lord, from my hand, for my son, for a graven image,' &c.' Now, *jewels of silver* were dedicated pieces of silver, whether in vessels and cups for sacred use, or in images. If traces of this idolatry appeared occasionally in the church of God in the patriarchal age, Gen. xxxv. 4. and still more in the after periods of her history, we may safely say, it was but trifling, compared with what was the case in Egypt and other idolatrous nations. The vestige, at least, of this is to be observed in the antichristian kingdom: the ornamenting of her churches, the immense riches of her sacred vessels, her shrines, crucifixes, &c.; and we may add, the *raiment* of her priests, sprung from the same root; nay, even the immense wealth devoted to religious *private* worship in the church of Rome, may furnish us with no bad idea of the 'jewels of gold' which the Israelitish women borrowed of the Egyptian. It is related in the history of Portugal, that in the cabinet of an old lady who died in Lisbon in 1574, there was found an image of our Saviour on the cross, the diamonds in which were estimated at L. 173,000 Sterling. We cannot suppose it necessary to illustrate our subject, that we should travel through the scraps of Egyptian mythology, to prove, that this commandment of God to borrow the *sacred substance* of Egypt was part of the divine plan of judgment against her gods; that the word *spoil* in the text is *sacred spoil*; and that the *Egyptian gods* were robbed, afterwards to decorate the *sanctuary of the God of Israel*; and that all this was a sign and figure of the manner in which 'the glory and honour of the nations shall be brought into the new Jerusalem,' Rev. xxi. 24. It is worth the reader's notice, that he will in no instance find the words 'jewels of gold or silver' used in any other sense than *dedicated*; thus, in Exod. xxxv. 22. 'And the Israelites, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all *jewels of gold*; and every man that offered gave an offering of gold to the Lord.' Again, in Numb. xxxi. 50. 'We have therefore brought every man an oblation for the Lord, *jewels of gold, chains, bracelets, rings, ear-rings, and tablets, to make an atonement for their souls to the Lord.* And Moses took the gold of them, all *laboured or formed JEWELS.*' From these, and many similar passages, it is clear, that the word *jewel*, when applied

to gold or silver, is not used in the sense we apply it, viz. a precious stone; but that these precious metals became *jewels*, when dedicated to the service of the Lord, or to be used in his worship. In this transaction, then, Israel was directed to *ask* (not *borrow*; the translators introduce this word to *soften* what they did not understand) the vessels which were sacred in Egypt for their worship; and what a wonderful miracle was it!—‘God gave them favour in the sight of the Egyptians, and they gave them freely such things as they required.’ We repeat, that this was a miracle more wonderful than any which preceded it! That God should dispose the hearts of the Egyptians to give to those very Israelites whom they had so oppressed, and who were now professedly going three days’ journey into the wilderness to sacrifice to the Lord their God, the vessels sacred to the worship of their gods; was a more singular judgment against these gods than he had yet executed. Nor do we at all find ourselves careful to answer profane scoffers, as to *divine honesty*, in *spoiling* the household gods of Egypt. As to the use to which these very *idolatrious jewels* were applied in the Israelitish worship, we shall be called to speak as we proceed; as well as to the great thing *signified* or *prefigured* by this, which shall be fulfilled, just before the Lord’s hosts shall be delivered from spiritual Egypt.

Although we have extended on this subject beyond what is customary with us, yet as we believe the view now given of ‘*jewels of gold*’ has not been hitherto attended to, we shall take notice, in this place, of a few other passages where the expression occurs. In 1 Sam. vi. a transaction is recorded, to which we request our readers to attend particularly. The ark of God had been seven months in the land of the Philistines, which had in consequence been afflicted with divine judgments. By advice of the priests and diviners, they were not to send back the ark *empty*, or *spoiled*, but to make ten golden images, viz. five golden mice, and five golden emerods, and return them in the ark; ‘peradventure,’ said they, ‘he will lighten his hand from off you, and from off *your gods*,’ &c. Now, in the 8th verse, these golden images of mice and emerods are expressly called *jewels of gold*. But perhaps the subject is nowhere placed in a more undeniable point of view than in such passages as the following, when the prophets are expressly speaking of the ornaments of the church of God: ‘Thou hast also taken thy fair *jewels* of my gold and silver, and madest to thyself images of men, and committedst whoredom,’ &c. Ezek. xvi. 17. In the 39th verse of same chapter, it is said, ‘And I will also give thee into their hand; and they shall throw down these eminent places, and shall break down thy high places; they shall strip thee also of thy *raiment*, clothes, and shall take thy *fair jewels*, and leave thee, naked and bare.’ We shall only detain our readers farther to observe, that there was *sacred raiment* in all idolatrous worship, as well as *sacred jewels*: these we shall consider more fully in the *investiture of the priesthood*, and *structure of the tabernacle*.

It may appear strange to our readers, that we should have considered it necessary to spend so much time on the circumstance of the *jewels*, and now that we are to consider the destruction of the Egypt-

tian first born, shall pass it over very briefly: the reason is simply this: it is not our purpose to occupy our pages with subjects which, however important, are generally understood: our leading object is to attempt to elucidate what has not frequently been observed.

We find, ver. 3. that the man Moses was very great in the sight of Pharaoh, and all Egypt; and indeed it has always appeared, that the friends of Jesus Christ will appear *great* in the eyes of the world, however persecuted or opposed, while they cleave stedfastly to his word; hence Paul exhorts a church, whom he encourages to stand firm, 'And in nothing terrified by your adversaries, which is to them 'an evident token of perdition, but to you of salvation, and that of 'God,' Philip: i. 28. It is remarkable, that all the preceding plagues were committed to the hand of Moses and Aaron, but in the destruction of the first born God takes the sword into his own hand; 'At 'midnight will I go out into the midst of Egypt.' Here the reader will be led to think of another *midnight cry*, of which the scripture speaks, when that same divine person who here threatens will go forth into the midst of spiritual Egypt, when out of his mouth a sharp two-edged sword shall proceed, and execute the vengeance threatened in his word. This last judgment is against the first born of Egypt; and here also we find judgment against her *gods*. It is a well-established fact, that among many idolatrous nations, but in a particular manner among the Egyptians, the first born were devoted to the service of the gods. That this custom took its rise from revelation cannot be doubted, and is one, among many instances, of the testimony which idolatry and paganism bear to the truths of God. That the Great High-priest should be *God's first born*, was an early subject of revelation: the curious reader will find, in the writings of Macrobius, some curious facts as to Egyptian first born. It is sufficient however for our purpose, to state, that the death of the first born was, if we may so express it, cutting off their whole hope, root and branch; and, in a particular manner, it was more directly *against their gods* that all the former judgments concentrated. The *first born of beasts* are also threatened; and we know, that they were not only *devoted*, but that in many cases it was a high crime to apply them to any common use; see *Potter on Pharmaceutic Sacrifices*. Here, then, let us pause for one moment; to examine a picture of the human heart:—We have seen Moses, divinely directed, dealing out one judgment on the back of another in the most awful manner: there remains but one step to annihilate their whole system of worship, and even this is threatened. What says the Lord? * Pharaoh shall not let you go.

CHAP. XII.—The redemption of Israel was now at hand, the paschal lamb to be slain, and the ransomed host of the Lord to go forth under his banner. The year of the Lord's redeemed should now have a new beginning: *ABIB, the springing year*, should henceforth be the beginning of the months; in the same manner as the death of Christ, our true passover, altered the day of rest. The first prominent article in this important chapter is, the institution of the passover, a subject interesting to all Christians, and which, had it been properly at

tended to, would have prevented much profanation of the ordinance of the Christian Passover, as now commanded to be observed as his memorial. The victim in this sacrifice is a LAMB of the first year. It is a singular circumstance, that the original word, *SEH*, has no connection with the other names of the animal, and that, when attended to in its composition, plainly means, *This is he*. Holloway considers this word as pointing to Him, represented by the innocent lamb, as peculiarly opposed to the *beasts* and *monsters* of which we have already spoken. In this character, John saw the heavenly Jesus on Mount Zion, and with him his 144,000. Opposed to this, Nebuchadnezzar, the great king of Babylon, and the zealous supporter of idolatrous worship in that kingdom, was metamorphosed into a real *beast*; and this for the purpose of teaching him, that there is a God who ruleth in heaven, &c. The character of the lamb *without blemish*, his connection with *the household*, and many similar circumstances, will lead the reader's mind directly to 'Christ our passover, sacrificed for us.' The lamb was to be kept up from the 10th to the 14th of *Abib*. Jesus entered into Jerusalem *privately* with his disciples, exactly the fourth day before he died. He was separate from the world, and had no intercourse with them from that hour. The *household*, and the *communion* they all, and they alone, had in this lamb, was a fine figure of the *communion* of the whole family in heaven and earth in the true paschal lamb of God, who beareth away the sins of the world. The lamb was to be killed in the evening, *viz. in the evening* of the world. Christ died *in the evening* of the day; and he instituted his great *evening feast*, the memorial of his death, and of that *night* in which he was betrayed; this feast is therefore called *The Lord's supper*. The death of this blameless lamb was necessary, as the victim by which the *first born* of Israel were preserved. The blood was sprinkled in faith of that precious *blood of sprinkling* which speaks better things than Abel. The *eating* of this lamb Israel was called to enjoy as a feast, in the very evening, when the cry of horror and misery was resounding through all Egypt. It was a glorious representation of him who said, 'My flesh is meat indeed! my blood is drink indeed!' see John vi. 51. 57. The roasting of the flesh with fire appears to point out the fire of divine wrath under which the divine victim suffered, Psalm xxxi. 10. The *unleavened* bread with which it was to be eaten, Paul explains, as pointing to that simplicity or *unmingledness* in the truth with which the true passover should be eaten, not with the leaven of malice and wickedness, 1 Cor. v. 7, 8. Still farther, the *bitter herbs* would seem to point out the recollection, in that ordinance, of the *bitterness* of his sorrow, who bare all our griefs and carried our sorrows. Israel were to eat it when just about setting out from Egypt, the 'loins girt,' and staff in the hand, &c. see ver. 11. It is a feast provided for strangers and sojourners, while passing through to a better country, that is an heavenly. It is the Lord's *passover*. It is remarkable, that, in all languages, the name of this feast carries the same expressive idea,—the sovereign mercy of God *passing over*. It leads to remember, 1st, *What* is passing over? The righteous judgment of God, now executing in Egypt. Not a house

in all that country, where the doleful cry of death is not *heard*,—where the effects of the righteous judgment of God are not *felt*,—where the consequences of a hardened heart against the word of God are not *seen*! In this awful night in Egypt, they were taught by experience, what a fearful thing it is to fall into the hands of the living God! 2dly, *Who* are they, respecting whom it is said, God *passes over*, in this fearful night of judgment? The guilty children of Israel; equally deserving to share in this dreadful wrath with those who are now bleeding under it. In no other view could it be called a *passing over*. It is a noble, a glorious view of the gospel, which this very word proclaims! 3dly, *Why* did God *pass over* Israel? Because they were under the sprinkling of blood. We mistake the grand design of this subject, if we suppose there was any *natural* difference between the one and the other, ‘but that ye may know that the Lord doth *put* a difference.’ This difference was the work of sovereign mercy; and the guilty Israelite was led to see how that mercy should vent, when he saw the spotless lamb bleeding under his knife, the victim and substituted sufferer for his first born. With the blood of this victim sprinkled on his door, the father stood, and his ransomed family around him, living, and feasting on the flesh of their saviour: ‘Thou shalt not be afraid for the terror by night, nor the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that walketh at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; *but it shall not come nigh thee*,’ Psalm xc. 5. 8. ‘The *blood* shall be to you for a token;’ and when I see the *blood*, I will *pass over* you.’ Precious is *the blood* of atonement! The hour draws quickly nigh: the day is far spent, *the night* is at hand; that still more memorable *night*, when the sword of vengeance shall pass through spiritual Egypt, and when the grand and final difference will be *put* between the Egyptians and the true Israel of God. Happy they, who shall be found under the covering of the blood of the covenant at that important hour!

Because of this great event,—*Great*, say we? Yes, great indeed!—Because of the still greater event which it shadowed forth, ‘This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord, throughout your generations.’ We see how important the observance of this day as a *memorial* was kept in all the church of Israel: ‘He that despised *this* law of Moses died without mercy.’ Are we equally attentive to the feast which a greater than Moses instituted for his people? saying, ‘*This do, in remembrance of me.*’ If the transgressor against Moses died, ‘of how much sorer punishment shall we be thought worthy,’ if we despise the blood of the true paschal lamb,—if we neglect the Lord’s passover? Nor can we leave this part of the subject, without adding, that the doctrines and commandments of men have totally obscured that in the Lord’s supper which was the glory of the passover, viz. the sovereign mercy which it exhibited. This is not an ordinance for men to beset themselves, by searching for and collecting together every good and gracious trait in their own characters, which they can fancy or conjure up: it is not a feast which they are to enjoy, because of the gracious, saint-like, or

devout-like, or moral-like appearances they have made. There was probably great diversity of character among the ten thousands of Israel who were *passed over*; but we do not read of one standing on any different footing from another. THE SPRINKLED BLOOD PRESERVED THEM; and 'we are come to Jesus, the mediator of the new covenant, and the *blood of sprinkling*,' Heb. xii. 14. In going about the Christian *passover*, if our minds are not drawn to the *passing over* of which it is the memorial, to the blood which brings us safety, we cannot eat the Lord's supper! If we are thinking of any thing whatever about ourselves, but that guilt which exposes us to wrath; if we are congratulating ourselves on our own attainments, we are not *feasting* on the blessed fare which our Lord sets before us.

Connected with the feast of the passover, 'seven days shall ye eat *'unleavened bread,'* ver. 15. The design of the feast of unleavened bread has been generally misapplied; and we shall be the more firm in opposing this mistake, as an inspired apostle has left us an infallible key. We have already had occasion to remind our readers, that the leaven which the apostle considers as pointed at in this feast, is the leaven of 'malice and wickedness.' We need not stop long to prove, that this *malice* is the opposite of that *charity* which is the bond of the Christian household. Had an Israelite seen an Egyptian at his table that night, he would most clearly have turned him to his door, because he could have no fellowship in that feast. This feast *now* belongs to the *household of faith*; and those only to whom our charity is directed, as taught of God to know the truth, can belong to this household. It matters not how high and unimpeachable his moral character, how respectable in society, how great soever his attainments in other respects; if he has not been taught to know and love the truth, we cannot receive him into the house, nor bid him God-speed. The great *wickedness* which is to be purged out for this feast, is every doctrine inconsistent with *the truth*, and every practice that becomes not the gospel of Christ. The leaven of the Pharisees is to be carefully purged from the household, as must also the leaven of the Sadducees. The brethren must be of one heart and one soul. No member must sit down to this feast with his mind defiled as to any of the household; he must hold them all as belonging to the family. If he suspects that an Egyptian has crept in, let him attend to the Lord's law, and either get his mind relieved, or the household purged. We maintain, therefore, that we have apostolic authority to assert, that the feast of unleavened bread prefigured purity of Christian communion. It is noticeable, that on this, as on all similar occasions, *the first day* was a holy convocation. In all the law of Moses, the keeping of the first day of the seven was uniformly prefigured as the great day of solemn convocation. In verses 18, 19, and 20, the feast of unleavened bread is enjoined again, and in still stronger terms, and by more marked penalties circumscribed.

It is a circumstance worth notice, that on the tenth day of the first month, the lamb was separated; on the fourteenth, it was slain, and Israel was delivered; and on the twenty-first, they passed through the Red Sea. From the 21st verse, we find Moses proceeding to execute

the divine injunctions ; of which says Paul, ' By faith Moses kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them,' Heb. xi. 28. Moses, and all the elect in Israel, were taught to know the great design of this institution, and kept it, not merely as a form necessary for their personal safety, but by faith in the great salvation which it shadowed forth. Moses directed them to use *hyssop* in sprinkling the blood. Hyssop is understood to be at least among the principal of the *bitter herbs* with which the passover was eaten. When David says, Psalm li. 7. ' Purge me with *hyssop*,' we are not to think of any purifying quality in that herb, as some have strangely asserted ; but, as *hyssop* was that with which the blood was sprinkled, the text obviously means, ' Purge me with the blood sprinkled with *hyssop*.' We find, in the 26th and 27th verses, that part of the Israelitish parent's duty so often enjoined, the instructing their children in the great things God had done for them. We cannot, on this occasion, forbear adopting Dr Hawker's very words : ' Reader ! if you are a parent, learn from hence, to encourage your little ones to seek information concerning the great things of God. If they ask you what is meant by the Christian passover, tell them, that it commemorates his precious sufferings and death, *by whose stripes we are healed*.' Let the 29th and 30th verses of this chapter be compared with the highest wrought-up picture which human eloquence and imagination ever painted, and let us observe the awful sublimity of the word of God. A more dreadful scene was never described, though in few words ! Yet how infinitely beyond all this will the day of the Lord's vengeance be,—the year of the recompence of Zion !

As Moses foretold, Pharaoh appears now with all the terror of judgment on his head, and sends for Moses and Aaron, gives them unlimited permission, nay, craves a blessing from them. Yet this very Pharaoh, who sends away the Israelites with the utmost haste, the terror of the Lord being just then before his eyes, we shall find, ere long, in a very different mind,—another dismal view of the human heart !

This chapter next records the particulars of the *exodus* from Egypt ; on which we may observe, 1. It happened exactly at the time predicted to Abraham. It is stated at 400 years, Gen. xv. 13. to which add the preceding thirty years from the call of Abraham, and we have the exact 430 years stated in the text. Not an hour could Pharaoh detain them beyond the time appointed by the Most High. 2. God's Israel could not leave Egypt till the paschal lamb was slain, and its blood sprinkled. 3. The death of the lamb was the death of the first-born of our great enemy, the grave ; for then he set at liberty those who through fear of death were all their lifetime subject to bondage. 4. The *exodus* was early in the morning, before it was light ; so was the *exodus* of Christ from the grave, as ours shall be in the morning of the resurrection.

From the 43d verse, we have a recapitulation of the law of the passover. In addition to what we have already noticed, the reader will observe, 1. ' No stranger shall eat thereof ;' nor shall a stranger to the

truth as it is in Jesus eat of the supper. 2. Though born a stranger, yet if engaged, to serve, and circumcised, he may eat. In like manner, the stranger now, if the foreskin of his heart is circumcised by the knowledge of our God and Saviour, he may participate with the household. 3. A foreigner and a bond-servant could not eat. In like manner, those only who are brought nigh by the blood of Jesus, and made free in his house by the Son, thus shewing themselves to belong to Jerusalem above, which is free, and is the mother of us all, can eat at our feast. 4. In one house, viz. in the church, it shall be eaten. 5. All the congregation shall eat of it; so now, any who have not communion with the household in this ordinance are none of his. 5. The stranger, if circumcised, shall eat; so remarkably did even this ordinance point out the fellowship which the Gentiles should in due time enjoy with the natural household in this feast. *Lastly, A bone of it shall not be broken.* This remarkable circumstance is alone sufficient to prove the direct respect it had to Him, none of whose bones were broken on the cross, and none of whose bones, in a more enlarged view, shall be broken, viz. the members of his spiritual body, for 'he keepeth all their bones with care,' Psalm xxxiv. 20.

In the last verse of this chapter, it is again repeated, that 'the self-same day, did the Lord bring out the children of Israel.' The divine promise was fulfilled in the most exact manner, as a certain pledge, that 'the Lord is not slack concerning his promise, as some men count slackness;' but 'the day of the Lord will come as a thief in the night: 'What I say to you, I say to all, Watch,' said our blessed Lord, when speaking of this event.

CHAP. XIII.—When the *first born* of Ham died under the sword of the destroying angel, the *first born* of Israel were preserved by the sprinkling of blood. From that time, the Lord 'sanctified' to himself all the first born both of man and beast. On this account, they were considered as sacred. All this had a direct reference to the true *first born*, whom the Father sanctified, and sent into the world; hence it becomes an interesting and important fact, that Jesus was the *first born* of the Virgin. In him the sanctification of all his church is found; on which account, Paul calls them 'the church of the first born;' 'for both he that sanctifieth and they who are sanctified are all of one, wherefore he is not ashamed to call them brethren.' In this peculiar sanctification of man and beast, opposed to the death of the first born of both in Egypt, there was a remarkable judgment against her gods. The manner of redeeming the *first born* of men, by the tribe of Levi, of *beasts*, by a lamb, or money, will be more particularly considered in its proper place, under the law. The feast of unleavened bread is again enjoined, as well as the duty of teaching their children the great design of these institutions. In verse 17. of this chapter, we are told, that when Pharaoh let Israel go, God led them not by the way of the Philistines, though that was near, but round by the way of the wilderness. On examining the map, it will readily appear, that from the northern neck of Egypt to the southern parts of Canaan, there is not above a week's journey, according to the distance of their usual

encampments ; but God led them through the wilderness, to humble them and prove them ; he had many important discoveries to make to them there of their own character and wickedness, and of his own divine power and mercy. By the way of the Philistines, they would neither have needed water from the rock, nor manna from the skies, &c. ; see Deut. viii. 2. The church of Israel went up *harnessed*, ver. 18. or by five in a rank,—a striking picture of that church who has had many enemies in all ages ; but, saved by the sword of the Lord, the shield of his excellency, she is terrible as an enemy with banners. There are two remarkable circumstances recorded in the conclusion of this chapter, which demand more particular attention,—the carrying up of Joseph's bones, and the cloudy pillar. As to the first, we have already noticed Paul's record as to Joseph's faith, in giving his brethren among whom he died commandment concerning his bones. That generation and several others have returned to the dust ; but the commandment is carefully attended to. Heaven superintended in this, as an earnest of what shall take place, when the spiritual tribes of Jacob shall return from spiritual Egypt at the last day : they will carry with them the dust of all God's true Joseph. We have in the 20th and 21st verses a most remarkable account of the glorious manner in which they began and continued their march through the wilderness. They had been, for a long period, an oppressed and afflicted people, groaning under the yoke of their severe and despotic rulers. But the almighty arm of the Lord brought them out triumphantly, or, as it is expressed, 'with a high hand.' The Psalmist says, that in all that immense multitude, men, women, and children, *there was not one feeble among them*. But, above all, their glory consisted in this, that 'the Lord went before them by day, in a pillar of cloud, to lead them the way ; and by night in a pillar of fire to give them light.' There never was a grander sight on earth. As Paul tells us, I Cor. x. 1, 2. 'All our fathers were under the cloud, and were baptised to Moses in the cloud.' This cloud, then, was a very important matter ; and as being *baptised to Moses*, evidently implies being initiated into his doctrine, there was an essential part of the doctrine of Moses to be learned from this cloud. It is evident from this passage, as well as all the parallel ones, when *this cloud* is mentioned, that it was a mansion in which the glory of the God of Israel was *veiled*. From this then it plainly appears, that *God manifest in flesh*, was an article in what we call the creed of Moses, which was without controversy *great*. They were led to behold in this cloud, that veil of flesh, in which the glory, as of the only begotten of the Father, was to shine forth resplendent. It was the same cloud which afterwards filled the tabernacle, Exod. xl. 34. 38.—the temple, 1 Kings viii. 10. 2 Chron. v. 13. Ezek. x. 4. This cloud overshadowed Jesus himself on the holy mount, Matth. xvii. 5 ; and, with a reference to this, God's presence is promised in the New-Testament church. 'The Lord will create on her assemblies a cloud,' &c. Isaiah iv. 5. He shall at the last appear in the *clouds* of heaven, with power and great glory. This *cloudy pillar* was to the Israelites a certain proof, that the Lord himself was their protector and defender. It is very remarkable, that this *cloudy pillar* is, in various

passages, said to be the Lord himself. 'And it came to pass, as Mo-
ses entered into the tabernacle, the *cloudy pillar* descended, and stood
at the door of the tabernacle, and talked with Moses. And all the
people saw the *cloudy pillar* stand at the tabernacle door; and all the
people rose up and worshipped,' &c. Exod. xxxiii. 9, 10. This
manifestation of the God of Israel in the *cloudy pillar*, is frequently
spoken of as a grand display of mercy; see Nehem. ix. 12. 19. 'He
'spake unto them in the *cloudy pillar*,' &c. Psalm xcix. 7. plainly
shewing, that he who there spake was the same 'word which was
'made flesh, and dwelt among us, the glory as of the only begotten
'of the father, full of grace and truth.'

This cloud, then, which afterwards took up its residence in the ta-
bernacle and temple, is here, and in many similar passages, called a
pillar; seemingly to point out the divinity of his person, to whom
all the pillars under the Old Testament pointed. But we are here
chiefly called to consider the twofold effect, which was so remarkable:
in the day it was a cloud and shade; in the night, fire and lights.
Again, to the Israelites, it was the mean of light, joy, and protec-
tion; to the Egyptians, we shall find it yielding trouble and darkness.
In these respects, then, the church now appeared, as she has always
done under the direction of that great pillar, THE WORD OF TRUTH.
That word gives light to guide the way, a shade and tabernacle from
the heat, and glory and defence to his people. But to his enemies,
that very word is darkness, and ultimately proves 'the savour of
'death unto death.'

CHAP. XIV.—We shall take an opportunity of examining the dif-
ferent encampments particularly. In the mean time, the reader will
observe, that on the night of the passover, the Israelites set out from
Rameses, and encamped at Succoth; from Succoth to Etham; from
Etham they turned back to Pi-ha-hiroth, where they encamped be-
tween Migdel and the sea, in such a situation as to appear complete-
ly hemmed in. The consequence was, that Pharaoh's heart was
hardened, together with his servants, so as to induce them to pursue
them. The situation of the church of Israel was remarkably strik-
ing, as a figure of the situation of the church when delivered by the
great redemption. The Red Sea before them; their implacable ene-
my behind them; the mountains of Pihabiroth on every side; and
above all, over against Baal-Zephon, where the greatest powers of
Egyptian enchantment was practised. Now, said Pharaoh, 'I will
'pursue, I will overtake, I will divide the spoil; my lusts shall be
'satisfied upon them; I will draw my sword; my hand shall de-
'stroy them,' chap. xv. 10. If it is inquired, why are they led in-
to such a dilemma? the answer is obvious, that Pharaoh might be
induced to complete his own overthrow, and the arm of the Lord
triumph gloriously.

Let us now attend to the last effort of the hardened heart of
Pharaoh, yet smarting under the Almighty's chastisements; he
rushes against his buckler, an awful example of the pride and
deceit of the human heart. On the other hand, let us survey a

picture, we shall be often called to contemplate, in considering the history of Israel, forgetting the Rock of Ages, their Redeemer, their unbelief leading them to murmuring and rebellion. It is difficult to say which of the scenes gives the most humbling view of the human heart,—Pharaoh and his host madly opposing that almighty arm, which had so often rebuked them, or Israel sinking under apprehension, although the power of heaven was engaged to protect them. Human wisdom could never have delivered; and they soon forgot, that with God all things are possible. The 13th verse gives an extensive view of the gospel of the grace of God. ‘Fear not yet; stand still, and see the salvation of the Lord.’ The divine plan appears now most glorious! Had Israel been as completely hemmed in, had there been even a possibility of escape, there might have been some pretext to think or say, that their own arm delivered them. But it is difficult to say, whether the seas, mountains, Baal-Zephon, or hosts of Pharaoh, were the most invincible opponent! No power less than the power of God could bring deliverance; and, in this situation, heaven says, *Fear not*. What can allay such apparently well-grounded terror? Nothing but confidence in him who now speaks to them. Nor does God require the smallest *iota* of aid from them. *Stand still*, and behold the salvation of God. The full completion of what this day prefigured, remains yet to be fulfilled; nor is the day very distant. ‘The Lord shall fight for you, and ye shall hold your peace.’ Never was the gospel more powerfully preached than in these words; never did the nature of the great salvation appear more strongly exhibited than on this occasion. The manner in which the 15th verse is translated, obscures this text. ‘Wherefore criest thou unto me?’ The Chaldee Paraphrast renders it, *I have accepted thy prayers*. The literal meaning seems to be, In the awful dilemma in which they were placed, Moses had prayed to God for direction how to proceed, when the Lord answers, ‘According to your earnest prayer, speak thou unto the children of Israel, that they go forward.’ Wonderful command, indeed! To go forward and encounter the waves of the Red Sea. Yes; ‘But lift thou up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea.’ Never did the wonder-working power of God appear more astonishing! A path in the mighty waters for the Lord to lead his ransomed hosts as on dry land! Behold here the goodness and severity of God. That sea, which became a new and living way consecrated for the tribes of the Lord, was to prove the bed of death to Pharaoh and his hosts. And in their final overthrow, God was to be awfully honoured; and there were they to be taught to know, ‘that I am Jehovah.’ No comment can illustrate this chapter; every verse speaks forth the praises of the Lord more gloriously than the last. The *cloudy pillar*, which is in the same verse called *the angel Jehovah*, who had gone before them as their leader, removed and went behind; and while it gave light to the one, it threw a gloom and darkness on the other. It also proved a barrier, through which the Egyptians could not force their way. It is still more remarkable, that through

this pillar, the Lord looked on the morning watch, and troubled the Egyptians.

But we hasten to notice the grand display of the great salvation which was here exhibited. Paul assures, that 'by faith Israel passed through the Red Sea, as on dry land, which the Egyptians essaying to do, were drowned,' Heb. xi. ; and Paul, in the passage already quoted, 1 Cor. x. 1, 2. connects the passage through the Sea with the cloud, as their *baptism to Moses*. There was in this transaction, then, a grand display of salvation by the blood of the cross, to which their faith had respect, and into which they were thus baptised." It is impossible in our confined limits to do any kind of justice to one of the most wonderful subjects which the sacred page exhibits ; nor is it so much necessary for our purpose, as the spiritual design of it has been almost universally acknowledged. We shall, therefore, only detain our readers to recommend the following things to his particular examination : 1. That the salvation of Israel in Pihahiroth, is a fine representation of the salvation of the church of God: when there was no eye to pity, nor arm to save, then his eye pitied, his arm brought salvation. 2. He saves his church in a manner which human wisdom never could develop, through the billows of the stormy sea, even by the blood of the cross ; 'for it became him for whom are all things, and by whom are all things,' thus to bring many sons to glory. 3. In that sea, he vanquished *Baal-Zephon* ; he overcame principalities and powers ; he made a shew of them openly ; triumphing over them in his cross. 4. For the accomplishment of this glorious work, he descended in the *cloudy pillar*, viz. he appeared in the likeness of sinful flesh, *EMANUEL, God with us*. 5. There is here a grand figure of the last signal judgment of God on spiritual Egypt.

CHAP. XV.—We have in this chapter the first song which the spirit of God has left on record ; and we find it is a song which the tribes of Israel will sing when they stand upon the sea of glass, and have obtained the victory over the last enemy, Rev. xv. 3. It is to be observed, that it was customary to celebrate any great deliverance of old by a song. Thus we read of Hannah's song, Deborah's, and many others. The highest attention was paid to the melody of their music ; and it was frequently accompanied with dancing, a natural sign of exultation and joy. We shall find the same thing observed among other nations. Dancing was part of the religious ceremonies of the Druids even in Great Britain. The sacred songs were generally sung alternately, or in chorus ; the one party standing over against the other ; see Ezra iii. 11. and Nehem. xii. 24. The angels themselves are represented as using the same manner of worship, Isaiah vi. 4. ; and all the glorified host, who are redeemed from the earth, begin the song, while the innumerable company of angels sing the response, 'Amen, Shout angels round the throne,' Rev. vii. 9. 12.

This song was a song of faith ; and if we confine the subject to the mere temporal deliverance of Israel, and the destruction of Pharaoh

CHAP. XV.

and his hosts, we shall not read or sing this song with spirit or understanding. We are assured, Rev. xv. 2, 3, 4. that the redeemed who have gotten the victory over the beast and his image and name, sing the song of Moses, the servant of God, and the song of the Lamb. This song therefore evidently respects a greater redemption than that from Egypt.

The name JAH is here first introduced, of which it is said, Psal. lxxviii. 4. 'God rides in the heavens by his name JAH.' It is seldom used but in songs, and from it we have the word *halelujah*, or Greek *alleluia*. This name is borrowed by the heathens; thus their *Jupiter*, is from *Jah* and *Pater* father. He is the *strength* of his church, and is frequently called THE STRENGTH of Israel, and their *song*, viz. the subject of it, see Deut. x. 21. Psal. xviii. 2. xxii. 3. cxviii. 14. Isa. xii. 2. And the subject of this song is his great SALVATION, of which the deliverance at the Red Sea was a grand figure. Christ is called *God's salvation*, Luke i. 71. 74. because by him God's salvation was accomplished. He manifested himself as the *God of Israel* in the redemption from Egypt, which became the foundation of the old covenant; therefore says the church, 'I will prepare him an habitation:' the word is literally, a *comely dwelling*, viz. a place of worship. This redemption also demonstrated him to be their fathers' God, viz. the God of Abraham, Isaac and Jacob, to whom this great deliverance was first promised, and on this account they were bound to *exalt* or magnify his name: 'The Lord is a *man of war*,' that is, an eminent *warrior*; this he proved by vanquishing the hosts of Pharaoh, and still farther, by that of which this was only a figure, when Christ 'spoiled principalities and powers, triumphing over them in his cross.' 'Jehovah is his name' or memorial, for this was 'Jehovah's work, and marvellous in our eyes.' Hence the *God of the fathers*, who redeemed Israel, was *Jehovah*, the self-existent eternal God. The *chosen captains* mentioned in verse 4. are his most noble or distinguished leaders. The full extent of this victory is described, Rev. xix. 17, 18, 21. when all the fowls of heaven shall be called to eat the flesh of kings, and *chosen captains*, and mighty men, and the flesh of horses, and of them that sat on them. The 'sinking into the depths as a stone,' verse 5. will remind of the angel casting the millstone into the sea; 'so with violence shall that great city Babylon (Antichrist) be thrown down, and shall be found no more at all,' Rev. xviii. 21. The RIGHT HAND celebrated in verse 6. is an expression of power very much used in scripture; hence Jesus Christ is called BEN-JAMIN, the man of God's right hand. There is a remarkable commentary on this subject, Isa. li. 7—11. compared with Psal. lxxxvii. 4. lxxiv. 13, 14. It is at the cross of Christ all these passages are fully explained; there was Rahab wounded, and there the dragon cut. Glorious indeed did the *right hand* of the Lord appear, according to the working of that mighty power which wrought in Christ, when God raised him from the dead. At the cross the enemy was dashed in pieces, for there the gates of hell were vanquished. His conquest and victory over death and him that hath the power thereof are evidently referred to in this song; very similar language will be found in the 18th psalm. The blast of God's nostrils is an expressive description of his wrath, 'By the *blast* of God they perish,' Job iv. 9. We read of 'snares, fire and brimstone, furious *blasts*.' The language of the enemy is most sublimely introduced, verse 9.; but the *divine warrior* divided

EXODUS,

the spoil, and with the spirit of his mouth consumed the adversary. The language in verse 11. is frequently adopted, as in Psalm lxxxvi. 8. and lxxxix. 6. from which the correctness of the marginal reading, *mighties*, in place of *Gods*, will be observed. In verse 12. *the earth* is said to swallow them; so Jonah says, 'the *earth* with her bars was about me for ever,' Jonah ii. 6. In the 13th versè, God is not only celebrated as the *redeemer* of his church, but as leading them as a shepherd in his mercy. In this character he is worshipped, 'Thou that ledest Joseph like a flock,' Psal. lxxx. 1. 'Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known; thou ledest thy people like a flock, by the hand of Moses and Aaron,' Psal. lxxvii. 19, 20. These are beautiful descriptions of the manner in which the Great Shepherd of the sheep leads his church in all ages into his 'holy habitation,' or 'habitation of thy holiness.' His sanctuary, the holiest of all, was the habitation in which the Holy One of Israel dwelt. The terror and dismay which should strike the hearts of their enemies are beautifully expressed, verses 14, 15, and 16. It was a promise of God, 'I will send *my terror* before thee,' Exod. xxiii. 27. It was a terror arising from the conviction, that the *Holy One of Israel* was leading and fighting for them. Israel is called 'the people which God hath purchased;' and denying the Lord that bought them, 'was the great iniquity of old Israel,' as well as of latter times. Verse 17. speaks of them as the vine which God brought from Egypt, and which his right hand *planted*, see Psalm lxxx. 9. The 'mountain of God's inheritance' was Mount Zion, where God dwelt in the midst of his church, and on which he established his sanctuary. There he set his throne, and there he will reign for ever and ever. The connection which is established, verses 18. and 19. between this and the destruction of Pharaoh and his host, leads us at once to this important truth, that when Antichrist shall be destroyed, then shall the throne of the Son of man be established. *Miriam* or *Mary*, the prophetess, is mentioned by the prophet as one of the three principal leaders whom God sent before his church of old; 'for I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee *Moses, Aaron and Miriam.*' She is called a *prophetess*, either as being divinely inspired to prophesy, or to sing the prophecies of others. The sacred music of the Old Testament church was much attended to, and we are persuaded it should be more so than it generally is at present. The *praise*, or melodious singing and playing, formed a leading part of their worship. 'The singers went first, the players on instruments followed after, then the damsels playing on timbrels,' Psalm lxviii. 25. Such is the attachment to the old practices of our fathers, that any attempt to improve the *old drossing* so long in use is considered as a degree of levity. The *timbrel* or *tabret* was an instrument of joy, or cheerful mirth, see Judges xi. 34. and particularly 1 Sam. xviii. 6. Any idea of *repeating*, or *responses* in our church music, is considered as inconsistent with the gravity and solemnity of worship. It was not so thought of old: the text says, 1 Sam. xviii. 7. 'The women played *responses* to one another;' and in the passage before us, as the women sung and played, Miriam repeated the first verse of this song, which was the *response* or chorus constantly introduced. It is very unfashionable in the present day to let the voice be heard joining in the sacred song; and men, women and boys are *paid*, in

CHAP. XV.

order to form a *band* for carrying on the music ; but those who are so averse to join the song on earth, should not forget that to join the new song will be the highest employment of the re-deemed church in heaven. Many of the Psalms shew the nature of these *responses* ; thus in the 136th Psalm, we find that the worshipping body sung the Psalm, and the women repeated and sung the chorus or response, *For his mercy endureth for ever*. Dr Lowth considers the 1st verse of Moses's song as containing the chorus which was sung to every following verse. Many passages in the prophets refer to this ; such as, ' Again I will build thee, O virgin daughter of Israel ; thou shalt again be adorned with thy timbrels,' Jer. xxxi. 4. The word in verse 25. translated *dances*, Ainsworth shews clearly should be *flutes* ; our translators have frequently erred in this, see Psalm cxlix. 3. ' Let them praise his name in the dance,' (with the *pipe* or *flute*, see margin), and then follows ' with the timbrel,' see also Psalm cl. 4. The marginal reading generally corrects this, but it is a pity it crept into the text, as it misleads even as to the nature of the sacred dance, of which in its proper place. The wilderness of *Shur*, verse 22. is also called the wilderness of *Etham*, Exod. xiii. 20. Numb. xxxiii. 8. It was to this wilderness that Hagar fled from the face of Sarai, her mistress, Gen. xvi. 7. and there she sat by *the fountain of water* ; it is not improbable that this was the same fountain which Moses here names *Marah*, bitterness. The word is usually applied to the *bitterness* or *sorrow* of afflictions. There Hagar sat in *bitterness* ; and this first stage in the wilderness commenced with *bitterness*, a figure of the afflictions which are always connected with the cross, and the Christian race, see Lam. iii. 15. Here Israel gave the first specimen of that *murmuring*, which so often afterwards appeared, and which is so natural a fruit of the human heart ; nor can any thing exceed the striking view of that relief which the gospel, concerning Him who bare our sins in his own body on the tree, gives to the afflicted minds, than verse 25. There is no reason to suppose the tree possessed any peculiar natural qualities for this end : it was demonstration of divine power. The *bitterness* of *Marah* was infused into that cup of which our Lord in his agony said, ' If this cup may not pass from me, except I drink it, thy will be done.' The *vinegar and gall* which they gave him to drink on the cross referred to the same subject ; and the *bitter draught* which he then drank sweetens *the cup* which he gives to all his followers. Now this *ordinance* or *trial* which God appointed for them (for this the latter clause of verse 25. should be read) was intended to prove them, as he afterwards says ; ' to know what was in their heart, and to do them good in their latter end,' Deut. viii. 2. 15, 16. In verse 26. his promise of *healing* is renewed, in connection with hearing his voice in the gospel, of which healing the water of *Marah* was a figure. The church then reached *Elim*, where were twelve wells of water, and seventy palm trees ; referring to the twelve patriarchs and seventy souls that came down with Jacob into Egypt, Gen. xli. 27. ; or the twelve tribes, and seventy elders of the Sanhedrim, Gen. xlix. 28. Numb. xi. 16. ; or lastly, we may consider it, as bringing the church in their Christian pilgrimage through the wilderness, to the twelve apostles and seventy disciples, who were commissioned to preach the gospel of the kingdom, Luke ix. 1. x. 1. Rev. xxi. 12. 14.

EXODUS,

CHAP. XVI.—Leaving *Elim*, the church now enters the wilderness of *Sin*; this was the name of a strong city in Egypt, in the neighbourhood of which this wilderness lay, Ezek. xxx. 15, 16. Here again they murmur against Moses and Aaron, and through them against God. This was the wilderness into which God brought his church, corresponding with the situation in which his people are in all ages in this world, ‘a land of drought, and of the shadow of death; a land that no man passed through, and where no man dwelt,’ Jer. ii. 6. They wandered there, as the Psalmist says, ‘hungry and thirsty, their soul fainting in them,’ Psalm cvii. 5. In the 4th verse God promises to relieve them by raiuing manna from heaven; a subject which has been often handled, and on which we shall only trouble our readers with a *very few* general remarks. *Manna* derives its name from *man hee*, *what is it?* It was most wonderful, like the *Wonderful Counsellor* himself. The astonishing circumstance was, that it should come from heaven, and be given for the life of the church of God. Manna was the food of the mighty, prepared by the immediate operation and miraculous interference of God himself; the figure of Him for whom a body was prepared, that he might give his flesh for the life of the world. Manna was pure and white, the emblem of the Holy One of God. It was a gift from heaven, and poured down to all promiscuously, poor and rich; all were welcome; nor was there any deficiency; every man had his omer; he that gathered much had nothing over; he that gathered little had no lack. Manna was pleasant to the taste, and suited to every palate; a noble figure of that bread of life, which is sweeter than honey from the comb. It was bruised in a mill, like the true bread corn, who was bruised for our iniquities. Manna was not given in Egypt, nor do those who are living in the enjoyment of the flesh pots need it; it fell round the camp of Israel, and there alone. It was suited for their support in the wilderness, and there only; it continued till they came to Canaan, and then it ceased. In like manner, during the *six sevens* in which the church shall wander in the wilderness of this world, they need and shall receive their manna; but when they reach the heavenly Canaan, they will enjoy the *hidden manna*, which is in the midst of the paradise of God. It was to be gathered on the six days, for the same figurative reason, and not on the seventh. Israel alone enjoyed the manna; the nations had no fellowship with them in it. The manna was a display of God’s glory, verses 7. and 10.; and it was when the word was made *flesh*, that the glory of the only begotten of the Father was manifest. The distinction between manna and ordinary food is highly instructing and important. The bread that perisheth, and the bread which endureth unto everlasting life, have always been decidedly different. In the conclusion of the chapter, we have an account of that omer which was preserved in the golden pot, and laid up before the Lord. This was a remarkable figure of THE TRUE MANNA, Jesus Christ, now in the heavenly holy place.

CHAP. XVII.—In this chapter we have the remarkable instance of the rebellion of Israel, in their murmuring for water, which issued in their drinking of that spiritual rock, which is Christ. We shall have occasion to consider this subject more fully, Numb. xx.; we shall therefore proceed to consider the interesting conflict of Israel with that remarkable enemy of the church of God, *Amalek*.

and his hosts, we shall not read or sing this song with spirit and understanding.

Amalek is the *troubler*, who fought with Israel in *Rephidim*, their *places of rest*; and they represent their spiritual enemy of the church of Christ in every age with whom God will have perpetual warfare; and thus Balaam prophesied, 'Amalek is the first *enemy* among the nations, but his latter end shall be, that he shall perish for ever,' Numb. xxiv. 20. The great principle which conducted Amalek in this warfare, was hatred to Israel, because of the truth. Whether that hatred appears in the individual person of Esau, the father of Amalek, hating and persecuting Jacob, 'the plain man, dwelling in tents,' or in his warlike posterity fighting with the hosts of Israel, 'in their places of rest,' the principle is the same; hence Moses says, 'Amalek feared not God,' Deut. xxv. 17.

In the 9th verse of this chapter, we have a most interesting scene pourtrayed, 'And Moses said unto Joshua, Choose out us men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill, with the rod of God in my hand.' Moses and Joshua each appear here fulfilling their respective typical offices, Moses with the rod, Joshua with the sword of God. In Moses we see the representative of the Great Intercessor, whose effectual fervent prayer availeth much. In Joshua, the captain of the Lord's host, who fights the battles, and conducts his Israel in all their conflicts. How many purposes does this rod of God serve! It executes judgments on the gods of Egypt: it smites the rock in Horeb, and produces waters in the wilderness: it is extended towards heaven on the top of the hill, and Amalek is destroyed,—striking emblem of that rod of God's mouth wherewith he slays the wicked; that sword of the spirit or word of God, which is mighty through God to answer every purpose of heaven, and which, in the hand of the apostles, led them to say, 'Now thanks be to God, who always causeth us to triumph in Christ.' This was the first battle in which Israel was engaged, and was intended as a model of all that should follow. What could have preserved the 'bruised reed and smoking flax,' in the many conflicts they had to encounter, but that they have a powerful friend on the top of the hill! What will preserve the poor, afflicted, tossed, and tormented church of Christ, till judgment be sent forth to victory, but that the antitype of Moses, who holds the rod of God's strength on Mount Zion, needs neither Aaron nor Hur, to hold up his hands. Moses, the mortal type, soon fainted in his work; they placed him on a stone, and upheld his hands steady, 'till the going down of the sun.' Never was a grander picture exhibited of what now passes on Mount Zion: there the almighty power of the Great Intercessor will wield the rod of God, till the evening of that day, when the name of Amalek, the *troubler*, will be blotted out from under heaven. The literal destruction of Amalek is recorded, 1 Sam. xv. 2, 3. compared with 1 Sam. xxx. 1—17. and again 2 Sam. viii. 12. And it is very remarkable, that the name of *Amalek*, as a nation, is never so much as mentioned again in scripture.

This event, or, more probably, the vengeance denounced in verse 16., Moses is commanded to record as a memorial in a book; and also to rehearse it in the ears of Joshua, by whom it was to be executed. Perhaps this *memorial recorded in a book*, is referred to in such passages as the following, 'Let the saints be joyful in glory, let them sing aloud on their beds, (*their places of rest*). Let the high praises of God be in their mouth, and a two-edged sword in their hands, &c. to execute upon them the *judgment written*; 'This honour have all his saints,' Psalm cxlix. 5—9.

Here then, as on all such occasions, 'the hand of the Lord and his holy arm hath gotten him the victory. The altar built on the occasion records the great deliverer in its name, Jehovah-nissi, *the Lord, my banner*. It is by the altar that Israel are more than conquerors through him that loved them, by shedding his blood for them on the altar. The 16th verse already referred to, has been variously rendered. Some read the passage thus, 'Because the hand of Amalek is against the throne of the Lord, he will have war,' &c.; and thus a cause given for God's recorded vengeance against Amalek. Others, and seemingly with more propriety, certainly more correctly, 'The hand, Jehovah, upon the throne,' &c. Those who wish to see the passage more thoroughly examined; we refer to Hallit's Notes, page 178—179, and Glas's Works.

CHAP. XVIII.—This chapter records the visit paid to Moses by Jethro his father-in-law, accompanied by Zipporah his wife, and Gershon and Eliezer his two sons. Several circumstances mentioned are connected with very important information. A priest of Midian is deeply interested in the concerns of Israel. Moses and the leaders of Israel join in sacrifice and worship with this Midianite, and, what is still more remarkable, this Midianite advises Moses to adopt a regulation in judgment, which was then adopted and continued to be practised. We have no doubt that a priest of Midian being made use of for such an important purpose, was a circumstance of an important typical value. As this scene immediately precedes the typical pentecost, are we to consider it as foreshewing the consequences of that great event? And that from the fellowship of the Gentiles, a new system of judgment and discipline should in due time be introduced into the church of Christ? We shall not urge this subject upon our readers; and only detain them to remark, that Jethro's character of a judge in Israel, is well entitled to the attention of God's true Israel. 'Men fearing God, and hating covetousness,' should alone be employed to rule in his house. As the constitution of the Old-Testament church will be a subject of necessary investigation hereafter, we shall not enter into the particulars of Jethro's advice in this place.

CHAP. XIX.—This chapter sets out with announcing the fulfilment of God's word to Moses. Israel were now come to that very mountain, where the God of their fathers had appeared to Moses in the flame in the bush; *Sinai*, which evidently derives its name (*a*

bush) from that circumstance, denoting, as we have already seen, his future manifestation, as *a root out of a dry ground*. They came here in the third month; and it may be proper here to mention, that the Lord descended on Sinai, exactly on the fiftieth day from the *Exodus* from Egypt: and this chapter opens on the forty-seventh day; three days were employed in preparations for this celestial visitation. And here, let us remark, what we shall have frequent occasion to enforce, that times and periods are not kept on record by the Holy Ghost without design. Why did God appoint the *seventh* day, as a day of fellowship with God after the works of creation? Why was the church of Israel called into the presence of their God, exactly after seven times seven days had elapsed from their going out of Egypt? Why did the land of Canaan rest every seventh year? Why was the great jubilee trumpet sounded, after seven times seven years were completed? Why did the Holy Ghost descend, in powerful majesty, when seven times seven days were completed from that on which Christ our passover, who had been sanctified for us, was raised from the dead? These things are not the consequence of blind chance? He who worketh all things after the counsel of his own will, has a determined purpose in them all.

Sinai is the scene of this awful display of divine majesty. It is the highest eminence of a vast ridge of mountains, which run from east to west through *Arabia Petraea*. The next adjoining eminence is *Horeb*, at the bottom of which, the water issued from the rock. From their propinquity, and their forming part of the same continued chain of mountains, they are often put the one for the other; and the adjacent country is indifferently termed, the wilderness of Sinai, or the wilderness of Horeb.

We are now to enter upon a subject, on which we are free to confess our views are very different from the generality of commentators. We trust we shall adduce authority from the word of God for what we advance; and if so, we shall not be very anxious to court the support of human authority, or evidence. There has been the most unaccountable darkness and mist thrown upon the Sinai covenant, by adhering to a certain *system of doctrine*, and forcing the text to speak in a consistency with this *system*. We shall therefore request our reader's patient attention to a few preliminary remarks, before proceeding with the scriptural narration.

Wherefore then serveth the law? is a question which has seldom met with that sober reply which it deserves. We have said that a *system of doctrine* has been adopted on this head; and we will not hesitate to assert, that it is a *system* which involves the whole scriptures of Moses and the prophets in inconsistency and error. Were ever *light* and *darkness* more strongly contrasted, than *the law of Moses* and *the gospel*? In place of finding Moses *in fellowship* with our Lord on the holy mount, human teachers would lead us to consider them as direct opponents. And, which is still more profane, this *system of doctrine* leads us to think of the God of Israel, delivering from the corporeal bondage of Egypt, to bring them under a spiritual bondage, ten thousand times more awful than any which the taskmasters of

Egypt could impose; 'a yoke of bondage which neither we nor our fathers were able to bear.' Men have been taught to believe, that God descended on Sinai to promulgate his law, as a ground of acceptance before God; and to impose obedience to that law, as a covenant of works, from which the gospel was afterwards preached by Jesus Christ to deliver them. The self-contradictory tendency of this system, has plunged teachers into a complete vortex of absurdity and inconsistency. A leading writer of our day (see Scott's bible, On the giving of the law) gravely tells us, that 'the old covenant was not altogether a covenant of *works*, nor altogether a covenant of *grace*, but partook of both.' Ingenious device! Yet he is only speaking plainly out, what the general doctrine on this subject obviously leads to. Thus, then, we find grace and works were not in the days of Moses those diametrically opposite principles which they were in the days of Paul; but the Holy One of Israel, when he gave Israel that law in which they boasted, gave them a law partly of grace, and partly of works! But it is not our province to enter into the field of controversy, and perplex our readers, with combating human opinions: we shall briefly state a few general outlines, and examine the scriptures as we proceed, in order to determine how far these outlines are correct and well supported.

We have formerly stated, that the Abrahamic covenant was evidently twofold. Its first and great object was, the everlasting covenant or promise of the better country, that is, the heavenly; and, 2dly, as a pledge or earnest, as well as a figure of this, the temporal or earthly covenant was connected with it. Let this point be well established in the mind, because it is of great importance. When God took Israel by the hand, and brought them out of the house of bondage, he began to fulfil the temporal covenant, which was the figure of the spiritual; and that law, which was given them connected with the temporal promise, was the figure of the gospel, the introducer of the better hope. Thus then Canaan was a pledge and figure of heaven; the law, a shadow of the gospel. The great source of error on this point, is a mistake in answering the question, of what law does the apostle speak, Heb. viii. 1. when he says, 'Now the law having a shadow of good things to come, and not the very image of the things?' It was *not* the law of the ten words given at Sinai, which we are now to enter upon the consideration of; we repeat, the voice of words commanded by the Lord himself from Sinai, formed no part of that law which was 'a shadow of good things: there was nothing figurative, or corresponding with the idea of a shadow in these words. Thou shalt not *steal*, *kill*, or *commit adultery*, are plain words, which admit of no figurative explanation. We can still less think of these words, as corresponding with what Paul says of the law of the old covenant, that 'it waxed old, and was ready to vanish away.' No, the law of the ten words is eternal and immutable. It applies to every nation, tribe and tongue: it binds the conscience of all the human race, and will do till the course of time is finished. But there was a law, which was a shadow, which was capable of change, and which vanished away. The one Lawgiver who is able to save

and to destroy, who said, *Thou shalt not kill*, said also, *Thou shalt bring thy trespass-offering unto the Lord*, Lev. vi. 6. Let any person consider the distinct nature of these two laws with attention; and the difference, the essential distinction between them will be obvious. The one is eternal, unchangeable, and universal, peculiar to no age or nation; the other was temporary, mutable, and binding on the Jews only. The penalty attached to it was, 'death without mercy;' yet it waxed old, and the observation of it became criminal. It was typical: it shadowed forth the good things of the gospel: yet when it was fulfilled, by the death of Christ, it became 'a weak and beggarly element.' Such laws Paul calls 'the law of commandments contained in ordinances.'

These two laws are carefully distinguished, wherever they are spoken of, either in the Old Testament or New. The one is the LAW OF GOD; the law which *worketh wrath*. The other is, the LAW OF MOSES, viz. the *lively oracles* which Moses received for Israel in the mount; that law which was ordained by angels in his hand as mediator. We are aware, that when the law of Moses is spoken of, it is understood to include these ten words; but this is incorrect, and we request the attention of the reader to what we have now to state to him on this subject. In Deut. v. we have a recapitulation of what took place at Sinai: the ten commandments are repeated; and at ver. 22. it is said, 'These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the cloud, and of the thick darkness, with a great voice; and he added no more,' &c. Here we find these ten words are expressly said to have been spoken by the Lord himself, and he *added no more*. But downwards at verse 31. of the same chapter, the Lord says to Moses, 'But as for thee, stand thou here by me, and I will speak unto thee all the commandments, statutes and judgments,' &c. Now here is the law of Moses: it is his law, not only as spoken to him, but he was faithful in delivering this law to all the people. When the ten words were spoken, Moses stood trembling among the rest of the congregation; for we are told, that even 'Moses said, I exceedingly fear and quake;' but when the law of commandments contained in ordinances was given, it was given by the mediation of Moses, and hence is called *the law of Moses*. We mean not to anticipate the objections which may perhaps be brought against this view of the subject, as they will fall to be considered in their course.

When Moses had brought Israel, and encamped them before the mount, he, by divine direction, ascends the mount to meet Jehovah.

DIVINELY GRACIOUS indeed are the first communications of the Lord to Moses on this occasion! They are expressive of a very different purpose from that of bringing them under the yoke of an unfulfilled law, as men talk; nay, a law, as far beyond the possibility of fulfilment by man, as the heavens are beyond the earth. 'Ye have seen what I did to the Egyptians,' in punishing them for oppressing you, and providing for your complete deliverance; 'and how I bare you on eagles' wings, and brought you to myself.' Nature does not furnish a more striking and impressive metaphor than this

of the eagle and her brood. The sagacity and vigilance of the eagle, in protecting her young ones; her strength and fierceness in defending them; her tender sympathy with their weakness, (for though the king of the feathered tribes for some weeks, they are the most helpless); her manner of delivering them, by transporting them on her wings to a place of safety, are all images of the most interesting kind. Thinking of Israel as under this heavenly guardian, and rather considering his church in every age, as under his unassailable protection, we may anticipate the words of the 144th psalm, and say, 'Happy is the people that is in such a case; yea, happy is that people whose God is the Lord.'

'Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people; for all the earth is mine.' Here we have one of the passages on which that baseless structure, a covenant of works at Sinai, is raised. Here we have the first foundation-stone of that dangerous doctrine, which, if admitted, saps the very foundation of the Christian hope, viz. that Israel's enjoyment of Canaan, was the reward of obedience to the letter of God's moral law. A more daring attack on the character of Him, with whom we have to do, was never devised in the human heart! What, did ever God connect any of his blessings, temporal or eternal, with *outward obedience*, as it is called, with the letter of a law; or, to use the Lawgiver's own words, with the *outside of the cup or the platter*? The thought is impious, indeed! Let us ask, upon what ground must we annex the idea of obedience to a law, as the ground or title to blessings, to expressions used under the old covenant, which, when used under the new, we would consider as *heterodox* indeed, were any such idea connected with them? He who here says, 'If ye will obey my voice,' said before Pontius Pilate, 'Every one that is of the truth, *heareth* (that is, *obeyeth*) my voice. Nor should the IF startle us, as a term of contract, it can be used in no other sense, than in the epistles to the seven churches in Asia: 'IF, therefore, thou shalt not watch, I will come upon thee,' &c. Rev. iii. 3. God's *voice*, in the ten words, they had not yet heard, but they had heard his *voice* in his covenant with Abraham, Isaac, and Jacob, and they had seen him working salvation for them, in fulfilment of that covenant. All the obedience here, and in similar passages, is what, in the New Testament, would be called the *obedience of faith*; just as the apostles were commanded, when they went abroad to 'preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you,' &c. The gospel ever was, and will be connected with *obedience*; but the important question is, What is the nature of that obedience? Is it obedience to the letter of a law, the *spirit* of which they are incapable of obeying? Surely not. How would we treat any man who would say, that when John the Baptist came preaching the baptism of repentance and remission of sins, and saying, 'Bring forth therefore fruits meet for repentance,' that he meant obedience to the *shell* of the moral law? Or, that when Peter says, 'through sanctification of the spirit *unto obedience*,' he means, our

best endeavours, and well-meant aims after perfection? Are we not, in such explications of scripture, standing on the very ground with those who say, 'Let us do the best we can; and our merciful God, who knows the infirmity and weakness of human nature, will make up the rest?' Yet certain it is, that many who would hold such explications of the *New Testament* in detestation, give their unqualified support to it under the *Old*. God's covenant is his promised, sworn ratified mercy and blessing. Keeping that covenant is adhering to it, in opposition to what the Psalmist calls, 'dealing falsely in it;' or, as an apostle expresses it, 'holding fast the profession of our faith without wavering.' Obeying God's voice in that covenant, is hearing him, taking up the cross, and following him in all things which he commands, connected with that covenant. To distinguish between obedience to what is called the moral law, the eternal rule of righteousness, and obedience to God's statutes and judgments under the *old* covenant, or the obedience of faith under the *New*, is a very important point. Our readers will, we trust, excuse a little prolixity more than is customary here, in order to clear the entrance,—the very threshold of the *Mosaic* worship. It occurs to us, that the simplest way of illustrating this distinction, is by example; thus, 'Thou shalt not covet,' is an important point in the divine immutable law of God. 'Go, shew thyself to the priest, as Moses hath commanded,' is a precept of the ceremonial law, which our Lord enjoined on the poor leper whom he had just cleansed. Now, with these two precepts before us, let us shortly examine the distinct nature of each. As to *covetousness*, among one class of mankind, if we are guilty of nothing unfair or dishonest to our neighbours, we are not transgressors: among others, if we are not culpably parsimonious, but shew a decent liberality, according to our circumstances, we stand on pretty fair ground. Now, both these explications are not only merely the *letter* or *shell* of the law, but are rather like the *outer rind* of it, if we may use such an expression; and those who assert, that Israel enjoyed Canaan, by virtue of an obedience of this kind, are indulging in as gross a mistake as can possibly be conceived. All *outward*, or *literal obedience*, was carried to its utmost height among the Jews, at the very period when they were cast off and rejected as God's church and people. We may therefore rest assured, that want of obedience to the *letter of the law* was not their crime. To *covet*, is the desire of the mind to possess or enjoy any thing not our own. It is thus expressed, 'Thou shalt not covet thy neighbour's house, wife, man or maid servant, ox, ass, or any thing that is thy neighbour's.' Is there a son or daughter of Adam, that can bring the thoughts and intents of their hearts to this touchstone, without finding themselves utterly condemned and guilty before God? Do not these words shut every mouth, and bring the whole world guilty before him? Can we think of them in their broad and spiritual extent, and admit the thought, for one moment, that God brought Israel out of Egypt for the purpose of wreathing this condemning law upon their consciences, as the term of his covenant? Or can we suppose, that when he says, 'If ye will obey my

‘voice indeed,’ the Judge of the secrets of men’s hearts expected obedience to the spirit of the divine law? When we look, on the other hand, into the voice of his ceremonial law, in the instance of cleansing the leper, the finishing ceremony of which we referred to as enjoined by the Lord, we see no burdensome yoke; nothing commanded beyond the easy reach of man to perform; nothing unsuitable to the divine character to require, nor beyond the reach of man to obey; and applied to which, we see glory in the divine words, *If ye will obey my words indeed.* In attending to this law and its precept, we also find the nature of the *obedience of faith* finely illustrated. It is obvious, that offering the sacrifices of the blood of animals, and appearing before an earthly priest, were no acts of morality, that could either make a man more or less guilty before his Maker; but obeying God’s voice in such commandments, was an evidence of faith in his holy covenant. It is on the same principle, that the ‘all things,’ which Christ commanded, are obeyed by his people, not as rendering them internally *better*, or less sinful, before God, but as evidences of their truth in him, and hope in his mercy. We shall have occasion to observe the law of the ten words introduced into the ceremonial law, for the same reason as now, a professor of the faith in Jesus Christ is not only bound to eat the Lord’s Supper, and walk in love, but also to pay respect to his moral conduct in every respect; but this we shall afterwards attempt to illustrate more fully as we proceed. In the mean time, we have adduced the grounds on which we are led to maintain, that the obedience of the old covenant was not obedience to the moral law, as a covenant of works, but obedience to the ceremonial law, as fruits of faith, and testimonies of thanksgiving to God for his unspeakable mercies.

The consequence of this obedience to God’s voice in his covenant, is said to be, ‘Ye shall be a *peculiar treasure* to me.’ The word *regusah*, here translated *peculiar treasure*, is a word of very singular and emphatic import; it points to that which is inestimable. We have been led to express something of its meaning, when speaking of the *jewels of gold and silver* that were borrowed of the Egyptians. The great cause of the high value which God puts on his church is, ‘that they were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ.’ God adds, ‘Ye shall be to me a kingdom of priests, and a holy nation.’ It is remarkable that Peter applies these very words to the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Peter ii. 9. Israel was literally God’s kingdom, where also his priesthood was established. They were likewise a holy or separated nation to his service. Their holiness was nothing internal or natural, for they were always a stiff-necked and gainsaying people. But they were holy, as set apart to the service of God. We shall only add, that if the strangers to whom Peter wrote, were properly called a kingdom of priests, and a holy nation, so is every little dwelling-place of Mount Zion to this day. All who are born of God belong to his kingdom, and they are all heirs of his heavenly crown. They are all priests, for they offer up spiritual sacrifices, giving thanks to his

name. In this way they are formed for him, and shew forth the praises of him who called them out of darkness to his marvellous light. Happy are the people indeed who are in such a case! Small and despised they may be in this world, but they are great with the Holy One of Israel in the midst of them. Moses, having 'called for the elders of Israel, laid before their faces all these words 'which the Lord commanded him.' Here then we find Moses, beginning the exercise of his office as Mediator; and thus the old covenant inculcated that important doctrine, that guilty man can have no access to his Maker, but by a 'day's man to lay his hands upon both.' When Moses called for the elders, we are not to understand that these elders had power to determine, or act in any respect without the people; for in the next versæ we find 'all the people answering together.' The elders were called for to communicate the words of the Lord to their respective companies. The answer of the people deserves particular notice, 'All that the Lord hath spoken will we do.' When this transaction is recited by Moses, Deuteronomy v. 29. the Lord replies, 'They have well said, all that they have spoken. Oh that there were such an heart in them, that they would fear me, and keep my commandments,' &c. The common interpretation of these passages is in this way, 'Israel here engaged to keep the moral law. God knew that they could not do so; and he says, *O that there were such an heart in them*: there never was such a heart in the human race, till Christ came, and he kept the law,' &c. This is worse than misinterpretation; it is attributing to God what it would be improper to name. Would ever the Almighty, who knows what is in man, say to any company of guilty sons of Adam, who were engaging to keep his holy law, 'The people have *well said*, all that they have spoken?' Let us consider Israel here in the natural light, which the simple narration of the text leads us, as publicly professing their faith in God's covenant, and adherence to his commandments, connected with that covenant, and we shall understand how God should say, 'they have well spoken;' while, at the same time, the omniscient God, who well knew that an evil heart of unbelief in departing from the living God was predominant, most justly adds, '*O that there were such an heart in them.*' He afterwards testified, 'This people errs in heart; they have not known my ways.' This error in the heart of Old Israel, Paul proves to be the error of unbelief; an error as predominant now, as in the wilderness.

The 9th verse should be read, 'Lo I come to thee, in *the* thick cloud, that the people may hear when I speak to thee, and believe thee for ever.' God spake to Moses out of the cloudy pillar, Psal. xcix. 7. and thus gave evidence of the divine mission of Moses. Agreeably to this, we hear the Jews saying, in the days of our Lord, 'We know that God spake by Moses;' but it is evident that the same error was prevalent then as now: there was a veil on their minds when Moses was read; and that veil seems rather to be thickened than dispelled. Moses in all his life, but especially in this transaction at Sinai, was a most eminent type of the Son of God.

'A prophet,' said the Lord God, 'will I raise up to Israel, like to 'Moses,' &c. There is the most striking coincidence and likeness between Moses and Christ; and in nothing is this more remarkable, than in the doctrines which they taught.

The following four verses (10—14). point out the awful solemnity which preceded God's descent on Sinai. Every particular injunction is highly important. The people must be sanctified, washing their clothes, and be ready on the third day. Paul evidently refers to this, 'And holiness, without which no man shall see the Lord,' Heb. xii. 14. The washing of their clothes was a figure of the purging and cleansing, which is described thus: 'And have washed their robes, and made them clean in the blood of the Lamb,' Rev. vii. 14. For the sake of his people, Christ 'walked to-day and to-morrow, and was perfected the third day.' For their sakes he sanctified himself; and was justified the third day in his resurrection from the dead. There seems to be a reference here, particularly to the cleansing of communion, as in the case of Jacob, Gen. xxxii. 'On the *third* day the Lord descended on the mount, in the sight of all Israel.' This descent is awfully described in the context; and from the plain reference to the resurrection on the third day, particularly in the eighteenth Psalm, there can be no doubt, that the *descent* of God in ratifying the *old covenant*, was closely connected with his *ascent* in establishing the *new*. We are also most evidently called to think of it as representing his still more awful descent, 'in flaming fire, to take vengeance on all that know not God and obey not the gospel.' The manner in which the mount was so strictly guarded, that 'if so much as a beast touched it, it should be stoned,' was a very remarkable display of the infinite holiness of him who now descended.

It is impossible to pass over in silence, the strange use which has been made of the glorious descent of Jesus Christ on Mount Sinai. Paul has been forced into the service; and his memorable language, Heb. xii. 18—26. has been considered as conclusive on the head. Law and gospel, Sinai and Zion, the blackness, and darkness, and tempest, with grace, mercy, and peace, are placed in battle array against each other; and the ablest preacher is he who can point out the strongest opposition between them. Nothing can be more unscriptural; nothing more contrary to the design of the Holy Ghost, which we shall here consider. In the epistle to the Hebrews, Paul is evidently labouring to deliver the minds of the believing remnant of the Jews, from their mistaken views of the old covenant. They had not only the prejudices of education, in favour of the Jewish worship, but that divine revelation had been accompanied with so many visible proofs of the countenance and authority of heaven, that Paul had occasion to exercise all his knowledge as a well-instructed scribe, to loose their minds from it. Now, this object he pursues, not, as some vainly imagine, by throwing contempt on the old covenant, but by demonstrating that Christ in his death, and resurrection, and ascension to glory, has become the end and object of that law in the most complete manner. In this twelfth chapter, he is encouraging

them to the utmost purity in their connection, as if he had said, "If, it was necessary for your fathers to sanctify themselves, and wash their clothes, before God descended on Sinai, it is no less necessary for you to attend to the purity of your communion, for *he that shall come, will come, and will not tarry*. This you can only do, by exercising the law of God's house, looking diligently, lest any man fail of the grace of God, and, proving a root of bitterness, defile many. For if, in Jacob's family of old, Esau appeared despising his birth-right, and selling it for one morsel of meat; ye Jews now are in no less danger. Nor ought ye to be careless and inattentive in your profession, as thinking there are now no visible displays of God's wrath. It is very true, you are not come to a mount that you could touch with your bodies; and so subject yourselves to direct and immediate judgments: you have not a display of the consuming fire, nor the terrible outward visible appearances of blackness, darkness, and tempest; your hearts are not now made to sink with terror, as Moses was, with the sound of a trumpet, and the voice of words uttering the fiery law, filling the whole camp of Israel with terror and dismay: but although ye are not come to all these outward and visible displays of terrible majesty, you are come, by the holy profession which you have taken upon you, to what is no less dreadful,—to what should have a still more powerful influence on your minds, filling you with reverence and godly fear. You see not Mount Sinai, all in a blaze of smoke and fire, but, lift your heads a little higher, and behold Mount Zion within the veil! He who then clothed himself with terrible majesty on Sinai, appears in all the perfection of that glorious power on Zion; there stands the city of the living God: there, the heavenly Jerusalem: angels descended as ministering spirits on Sinai; but, look to the heavenly throne, and there behold an innumerable company of angels. You scattered and persecuted Hebrews, see now no such company as was assembled at Sinai, but look upwards, and behold the whole general assembly. The day of the assembly was a great day in Horeb; but it was not to be compared with the multitude around the throne. Your fathers were God's typical first-born, but see in heaven the true church of the first-born, not enrolled from Abraham, but in the heavenly register. You are now called to the presence of God the judge of all, and of the spirits of just men made perfect. Your fathers had a wonderful display of the divine plan of mercy in Moses, their Mediator; but see, yonder stands Jesus, the Mediator of the new covenant. Moses sprinkled your fathers with the blood of bulls; but Jesus sprinkles the church of the first-born with his own blood! See then that ye refuse not him that speaketh; nor think that you will escape his judgment, because it is displayed with no visible symbols of majesty and power; for, if they escaped not who refused him that spake on Sinai, much more shall not we escape, if we turn away from him who speaks from Mount Zion! His voice was doubtless very terrible then, when it shook the earth; but although we hear not now the majesty of that voice, it shall yet once more be heard; and if it was terrible when shaking the earth, it shall be infinitely more so,

when shaking heaven also. If then your fathers, who were receiving a kingdom, liable to constant alarm and commotion, served God on this mountain, let us, who profess to be looking for a heavenly and immovable kingdom, serve God acceptably with reverence and godly fear; remembering that our God is a consuming fire, just as much now, as when it appeared on the top of the mountain."

The people were sanctified accordingly, and on the third day, Jehovah descended in all the glory of divine majesty. There are subjects which the feeble pen of a guilty mortal may attempt to illustrate. That now before us is of a very different kind. The heart is callous indeed, which can read this chapter unappalled. It compels us to think of another, and still more glorious descent, when every eye shall see him, and all kindreds of the earth shall wail because of him. Prepare to meet thy God, O Israel!

CHAP. XX.—Before entering upon the particulars of that **FIERY LAW**, which God delivered to Israel, amidst such awful displays of majesty and power, it seems requisite that we should inquire a little into the design of this revelation of God, and how far we are justified in considering the *blackness, darkness, and tempest* of these **WRATH-WORKING WORDS**, as descriptive of the nature and tendency of the old covenant; and therefore justly contrasted with the mild peace-speaking voice of the gospel from Mount Zion, *as men talk*. And in order to avoid prolixity on a subject, which, however entitled to minute investigation, would easily lead us beyond our bounds, we shall briefly state a few remarks, which the reader can investigate more fully, by comparing with other passages of scripture.

1. There is not a commandment given from Mount Sinai by the Lord himself, who spake these ten words with his own almighty voice and trumpet in the ears of all the assembly, and added no more, which is in any respect peculiar to the Sinai covenant. 2. The words here spoken, are the same which the finger of God wrote at first on the heart of man; nay they are traced by his almighty hand on the hearts of the whole human race to this day, and constitute the *law of conscience*, even independent of revelation. In this sense, those 'without law do by nature the things contained in the 'law, the conscience in the meanwhile accusing or excusing.' See Romans i. (Perhaps the second, third, and fourth commandments should be here excepted; of which, in their place). There is no human being, however estranged from revelation, but feels a voice within him, testifying that there is a **SUPREME BEING** to whom his worship is due. To honour parents; not to kill, steal, commit adultery, bear false witness, or covet, are laws which find testimony from the conscience. 3. But more particularly, and which is sufficient for our argument, even should the two former be denied, is this, that our Lord's *sermon on the mount* contains a transcript of this law, and was delivered by him, on his entrance upon his public ministry, for the same purpose, that the *law of the ten words* was delivered from Sinai, previous to the promulgation of the gospel, in the *law of commandments contained in ordinances*. This leads to 4. That the design of

this law, delivered with every concomitant display of justice, was to establish on its own sacred basis the authority of the divine law, as binding on the consciences of every guilty sinner : it was to demonstrate that the infinite power of God, his majesty, and the glory of his justice, were all connected in defence of this law ; and that although hand should join in hand, sin should not go unpunished. Yea, although he was now about to proclaim his character as *merciful* and *gracious*, and to deliver a law by the Mediator, Moses, which should point out *atonement for their souls*, yet in thus *cleansing, he would not clear the guilty* ; his divine law must be satisfied, ere mercy could rejoice against judgment. In like manner, before our Lord entered upon that ministry, the whole design of which was to shew, that ‘ he came to seek and to save that which was lost,’ he sat down on the mount, and, though unaccompanied with storms and tempests, delivered the same law, in a manner not less awful to the conscience. Before he could say, ‘ all manner of sins and blasphemies shall be forgiven unto men,’ he publicly declared on the mount, ‘ Be ye therefore perfect, as your father in heaven is perfect.’ 5. The giving of the law on Sinai, was for the purpose of laying that foundation, which can never be overthrown, ‘ God will be *just*, even while *justifying the ungodly*.’ Those who have not heard the voice of God in the ten words condemning before God, will never hear the Mediator speaking peace by the blood of the cross. Thus it will always be found, that those who neglect and despise the gospel, must in the first place deface the law of the ten words. For example, the religion of the world at this day is in general founded on Pope’s distich.

*For forms of faith, let fools and zealots fight,
He can’t be in the wrong, whose life is in the right.*

POPE.

Now, no man can seriously adopt these views, until he has in the first place blunted the language of the divine law in his conscience, and reduced that law to the ordinary level of human action. The conscience which feels the extent of these words, ‘ Thou shalt not covet,’ as Paul did, would never open his mouth to utter Pope’s words, *whose life is in the right*. A proper view of the divine law will bring the whole human race on the same level before God ; and all the little distinctions in human character, will appear of no greater importance than as they affect man’s temporal interests, and his situation in society. The difference between a *thief*, and what the world call an *honest man*, is important in society ; nay, it is even a proof of the fear of God ; for he who knows the gospel, though ‘ he stole, will steal no more ;’ yet if the *honest man* is taught to feel the extent of the divine law, which is exceeding broad, touching the thoughts and intents of his heart, and making the coveting what he has not, sin, will find all the boasted distinctions of his *honesty* vanish, and that he must appear before his Maker as much an object of mercy as the vilest felon. *This is a hard saying ; who can bear it ?* ‘ Blessed is he, who soever shall be offended in me,’ said our Lord, when telling the Pharisees, that publicans and harlots went into the kingdom of hea-

ven before them. *Lastly*, the visible display of justice, and the power of divine wrath accompanying the promulgation of the law on Sinai, was suited to the nature of the old covenant. Why were their tabernacle, and still more their temple, glorious? why was all that ceremonial worship attended with visible glory? because it was typical. It was the nature of that dispensation to have 'a mount that could be touched, blackness, darkness and tempest;' for the same reason, that in their tabernacle, they had 'cherubims of glory overshadowing the mercy-seat.' But when Christ appeared, although 'the glory of the only-begotten of the Father' was in him; he had no outward form nor comeliness to attract notice; his kingdom came with no observation. In a word, Jesus sitting on the mountain, yet teaching with the highest authority, corresponded with the nature of his appearance on earth, while all the solemnity and majesty which accompanied the giving of the law, was suited to the visible glory of the old covenant. It is impossible to leave this part of our subject without remarking, that it is very strange in those who are opposing *Sinai and Zion*, that they are opposing two parts of the same dispensation. Zion and Jerusalem, the name used by Paul in the 12th of Hebrews, were both names which took their rise under the old covenant. Paul surely never meant to oppose one part of the old covenant to another.

Let us now attend to the awful words which proceeded out of the mouth of God on Mount Sinai. And in doing so, let us divest our minds of that erroneous doctrine, that we are attending to a part of the old covenant which has now vanished away. We are called to attend to words, as powerfully binding on the consciences of all of us at this day, as they were when first proclaimed in blackness, darkness and tempest.

It is certainly worthy of notice, that although this law is in all its parts perfect, and a transcript of divine holiness; and although the evident use of it is, as Paul expresses it, 'by the law is the knowledge of sin;' yea farther, although the law in itself knows nothing of mercy; yet even as here delivered, mercy, sufficient to support the minds of those who heard, beams forth. Israel 'could not endure that which was commanded,' Paul assures us, because it condemned them all as transgressors before God. Yet, fearing and quaking, as they now all stood around the mount, it had sunk them in utter misery, but that, as we have said, *mercy gleamed through the cloud.*

It is ushered in with these words, 'I am the Lord *thy* God, who brought thee out of the land of Egypt, out of the house of bondage.' Here the Lawgiver brings himself to their view, as *their* God: the covenant of mercy with Abraham is brought to mind; and they are thus encouraged to hope, because he who now speaks to them out of the midst of the fire, was not their enemy; Abraham was his friend, and he had redeemed them from Egypt and bondage. In place of filling them with despair, by reminding of his infinite justice and holiness, he gives them confidence, by speaking as their Redeemer and Saviour. Nor can we mention this house of *bondage*, of which the text speaks, without recalling the attention of our readers to one

of the heavy charges, brought against the old covenant as being a system of unbearable bondage, and that all who were under it were groaning under the yoke of an unfulfilled law. Let us again say, that it were very unlike the Lord God, merciful and gracious, to bring Israel out of *temporal* bondage and oppression in Egypt, to groan under *spiritual* bondage and slavery in the wilderness. This manner of speaking of the bondage of the old covenant, has arisen from perverting a few passages of the New Testament, to which we must request our reader's attention; because, although they do not properly fall to be considered here, yet if we do not remove them, the use which has been long made of them will weigh in the mind, to the prejudice of the views we shall be led to take of the *glorious liberty* which the sons of God under the old covenant enjoyed, and which was shadowed forth by the redemption from Egypt. It will be remembered, that Abraham had two sons, the one by a *bond-maid*, the other by a *free* woman. Both these sons, and their mothers, lived in the house together, until 'the bond-woman and her son were cast out, for persecuting the son of the free;' an event which took place, when Abraham's fleshly seed were unchurched, after the death of Christ. At the time we are now speaking of, the giving of the law, both were in the house together; and it is proper to consider the distinction of these seeds while in this situation. It is very obvious, that the children of Sarah, the free woman, are the children of the promise; in other words, all who were born again to a lively hope through the gospel as preached before to Abraham, these are sons and free indeed! All again who are merely connected with the earthly hope, and were Israelites merely from temporal blessings, and farther, who became obedient to the law, as a ground of righteousness before God, these were and are still children of the bond-woman. Wherever, then, in the camp of Israel, there were any who, in the redemption of Egypt, foresaw the redemption by Christ; and who obeyed the ceremonial law as expressive of the ground of their hope towards God, they were free indeed; they were under no bondage; the gospel gave them the same freedom and liberty then, which it does to this day. On the other hand, every one who was seeking life and acceptance, as it were by the works of the law, was in the utmost possible bondage. Now, when Christ appeared, as the end and spirit of the law, and they received him not, but laboured by the righteousness which they vainly supposed was connected with *the deeds* of the law; our Lord said, they were not Abraham's real seed, but were in bondage. It is in this point of view, that 'Jerusalem, which now is, and is in 'bondage,' is opposed to the 'Jerusalem which is above, and is the 'mother of us all.' All who adhered to the earthly Jerusalem, after Christ abolished her worship, manifested their ignorance of Christ as the end and design of the whole; by whose death the veil of her temple was rent, and her elements became weak and beggarly. From this it appears, that the law was good, if used lawfully; but when *Jerusalem that now is*, viz. those who adhered to the Jewish worship after the death of Christ, sought justification by *the deeds* of the law, they manifested themselves to be sons of the bond-woman. Thus

then there were bond-men and free in the church of God of old, as there are to this day. But it was not the old covenant which necessarily produced bondage, but those who misapplied it. The old covenant was not faultless, for it made nothing perfect; but when used as 'the bringer in of the better hope,' as the handmaid to raise up spiritual seed to Abraham, then it was most valuable to the household.

The law of the ten words is divided into two tables, viz. *love to God*, and *love to our neighbour*. On these two hang all the law and the prophets; and thus love is the fulfilling of the law. The love to God which his law requires is like himself, *perfect*. The law says not only, 'Thou shalt love the Lord,' but that, 'with all thy heart, soul, strength and mind,' and 'thy neighbour as thyself.' Here is a view of the love which the law requires, and which alone fulfils the law, infinitely beyond what the heart of man conceives. The natural language of the heart of man concerning God, is *fear*. 'I knew thee that thou art an austere man,' is the genuine language of the heart; and the cause is obvious: man trembles for God's righteous judgment, to which his conscience tells him he is justly exposed. It is the gospel, which displays the character of God, as *love*, which can alone beget love to God in the heart of man. Thus says John, 'We love God, because he first loved us.' The first fruit of this love which the gospel awakens in the heart of man, is obedience to the law of God. 'Thou shalt have no other Gods before me.' We smile contemptuously at the idolatry of the heathens; yet there is more *grossness* in what we may call *Christian idolatry* than in *Pagan*. How many around us are rolling in sensuality and fleshly lusts, *whose God is their BELLY*? How many pursuing their covetousness? and *covetousness* is in scripture called *idolatry*. Nor need we be more particular: Whatever the heart of man pursues with that avidity and regard which is due only to God, is their *IDOL*. Although the sacred text in this commandment mentions particularly the images which were worshipped by the idolatrous nations, it embraces idolatry in every shape. The worship and service of God which is here required, can only be paid by those who know Him, who is the image of the invisible God. Thus, in this commandment, while God demands the service and love of guilty man, he manifests his own character, as it shines in the face of Jesus Christ, in that light in which alone man can love God. 'For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.' We shall not detain our readers with any inquiry into the particular display of the divine character here set before us, because in this same book xxxiv. 7. we find it still more clearly expressed, and it will be then attended to. The next commandment, ver. 7. prohibits taking the name of God *in vain*. This not only includes profane oaths, swearing, &c. but seems to point still more directly to using God's name *vainly* in his worship. The reader will recollect that the *idols*

of the nations are called their *vanities*; and hence Peter speaks of the strangers being redeemed from their *vain* conversation which they had by tradition from their fathers. Idols are often called 'lying vanities.' It appears, that profanity and hypocrisy in worship, are, in a most essential manner, taking the name of God *in vain*. We might enumerate a variety of classes, especially in this country called *Christian*, who would do well to attend to this precept of the law. How often do we find men using great swelling words of *vanity* about the gospel, who are utter strangers to the influence and power of it. 'If any man amongst you seem to be religious, and bridled not his tongue, but deceiveth his own heart, that man's religion is *vain*,' James i. 26. All calling Jesus, Lord, Lord, without taking up the cross and following him, is 'taking his name in vain.' How many will look with abhorrence on the profane swearer, who do more dishonour to the name of Jesus, by naming his name, yet wallowing in their covetousness, which is idolatry. We mean not to be understood as justifying profane swearing, which is doubtless a deep transgression against God, but we must assert it is only one species of that *vanity* which the text prohibits.

From the 8th to the 12th verse, we have the observation of the Sabbath enjoined as a precept of the eternal and unchangeable rule of righteousness. We shall have other opportunities of noticing the scriptural view of *keeping a Sabbath to the Lord*; and will only therefore at present remark, that, among other species of infidelity, which is every day spreading more widely, disregard of the Sabbath is none of the least prominent. Some there are, who do not wish to renounce a form of godliness entirely, yet do not hesitate to assert, that the Sabbath was a Mosaic institution, and waxed old with other parts of his ritual,—a daring as well as profane doctrine! It was pronounced by the same Lord and Lawgiver, on the same occasion, under the same awful circumstance, and as it were, in the very bosom of that law, by which the whole world shall be judged. was a law coeval with creation itself, and will be binding on the conscience of all who fear God, till that day when the elements shall melt with fervent heat. To those who acknowledge the binding obligation of the Sabbath, we have one remark to offer, which we are persuaded deserves some attention, viz. man and beast were to enjoy the rest of the Holy Sabbath. Is there any class, even of religious people, who suffer their labouring animals to partake in it?

'Honour thy father and mother' is a part of this law, founded also upon the law of nature. It is the first precept of the second table, and Paul says is the first commandment with promise, Eph. vi. 2. This, and the four following precepts, sum up the second great commandment of the law, to *love thy neighbour* as thyself. These commandments have been so often and properly illustrated, that we feel it to be quite unnecessary to enter more particularly into them; and the rather, as they are evidently of no figurative nature, which it is our chief object to develope.

In the 18th verse, two things are highly deserving notice. 1st, The awful majesty which accompanied these words; and, 2d, The effect they had upon the people: they removed afar of. Thunder-

ings and lightnings are the most impressive demonstrations of divine glory and power. From this circumstance, thunder is called *the voice of God*. 'The Lord God *thundered* in the heavens, the High-est gave his *voice*.' Now, wherever this law comes, it has that powerful and awful language to the conscience of guilty man, which these words are intended to convey a figure of to the mind. The law of God in an awakened conscience needs no outward thunderings; its own language is sufficient to appal the stoutest heart. Nothing could be more simply but strikingly expressed, than the effect this law had on them, 'the people removed, and stood afar off.' Guilt, enforced by the divine law, sets man afar off from his maker; for, terrible as the appearance on Sinai was, the people could have supported it; but Paul says, 'they could not endure that which was *commanded*.' Under the immediate fear of divine wrath, they look to Moses as their Mediator, verse 19. 'Speak thou with us, but *let not God speak with us, lest we die*.' This is a proper representation of the Mediator's office, to speak for God to the people, and to speak for the people to God. Hence the Mediator between God and man could be none else than Christ Jesus. When he speaks to God for the people, he speaks as thinking it no robbery to be equal with God. 'Father, *I will*, that those whom thou *hast given me, may be with me, when I am to behold my glory*.' When he speaks to the people, he speaks as the man Christ Jesus. 'Hearken to *me, ye stout hearted and far from righteousness, behold I bring my righteousness near to you*;' and thus, when the officers who had been sent by the Jewish Sanhedrim, returned without executing their commission, they gave this reason, 'never man spake like *this man*.' He spake with authority, and not as the scribes. Moses in the 20th verse, expresses the genuine language of his great antitype, *Fear not*. Often do we hear these gracious words proceeding from the mouth of the Great Mediator. He, and he alone, can say to the trembling guilty sinner, on the brink of destruction, with his heart sinking within him from a sense of guilt, and fear of God's righteous judgment, *Fear not*. He then tells them what was the great design of these tremendous appearances, to prove them, and that the fear of God might be in their hearts. The fear of God is the beginning of wisdom; the Great Mediator says, 'but I will tell you whom ye shall fear, Fear him, who, after he hath killed the body, can cast it into hell-fire.

The 21st verse sets before us the natural effect of the condemning force of the law, 'the people stood afar off;' while Moses, 'drawing near unto the thick darkness where God was,' is a glorious representation of the Mediator. He there receives from God himself, that revelation, which is *the law of Moses* properly so called. Of this law, the first precept is, 'Ye have seen that I have talked with you from heaven; ye shall not make gods of silver or gold.' The origin of idolatry was, that the images which they framed, were representations of the godhead; hence the *seraphim* or *household gods*, such as the gods of Laban, which Rachel stole. They were framed of gold and silver, to point out the value and estimation in which they held them. All these

are forbidden; and their attention directed to Him, whom they heard speaking from heaven, the true '*image* of the invisible God.'

It is not a little remarkable, that this is immediately followed with these words, 'An altar of earth shalt thou make to me,' &c. If Israel were now brought into a covenant with God, of which the ten words are the *terms* or *conditions*, where was the use for an altar? An altar pointed out the remission of sins by the shedding of blood; and the commandment to erect the altar, immediately following the condemning sentence of the law, was highly descriptive of the gospel of the grace of God. The true altar of earth was built, when Christ appeared in human nature. In him was displayed that one altar to which all the burnt offerings and peace offerings under the law pointed. Israel was commanded, as a type of this, to bring all their offerings to this altar. From this passage we also learn, that the altar is the place where God's name is recorded, and where he meets with and blesses his people. The grand record of the name of God, was at the cross of Christ, from whence all blessing flows to the guilty sons of men. For the same reason that the altar was built of earth in the wilderness, even afterwards when built of stone, it was not to be of *heaven* stone; nor should any thing which was connected with typical pollution defile the altar of the living God.

CHAP. XXI.—We now enter upon that collection of statutes and judgments, which Moses, as the Mediator of the old covenant, received from God and delivered to the people. In this, and the three following chapters, we have a summary of those laws which peculiarly respect their civil ties and connections; and we are free to confess, that there is more difficulty in applying them in a typical way to the spiritual household, than any other part of the law of Moses. As we wish to avoid *forcing* a spiritual meaning, where it does not appear quite clear, we will rather plead ignorance, than do violence to the word of God. Indeed, as many of them respect their civil and natural relations, they may not have been all intended as typical.

In Chap. xxi. the first six verses contain the laws respecting Hebrew servants. The period of their service was limited to *six* years; in the *seventh*, they were to go out with the most unrestrained freedom. Can we shut our eyes to this, as a figure of the year of God's redeemed; the year when our beloved Cyrus shall set at liberty all the Lord's captives? Nor ought we to pass unnoticed, the express reference in verses fifth and sixth, to the LORD'S RIGHTEOUS SERVANT, who 'plainly said, *I love my master, my wife* (viz. the church) *and my children*; I will not go out free.' He also said, 'Sacrifice and offering thou didst not desire; *mine ears hast thou bored*,' &c. Nothing can surpass the direct reference to this part of the law of Moses, Psal. xl. 6, 7, 8. 'Then said I, Lo I come! to do thy will,' 'O my God,' &c.

From ver. 7—12. we have the law of the betrothed maid in Israel. The connection between God and his Old Testament church, is often spoken of with a reference to this part of the Jewish law. 'I will betrothe thee to me in righteousness,' &c. sec

Hosea ii. 19, 20. The manner in which the law provided for her, and prevented her being sold unto a strange nation, seems to prefigure God's care of the Jewish church; and though he has now espoused her gentile sister, yet hath he not cast off the Jews.

Verses 12—15. give a summary of the law of the man-slayer, which is afterwards more fully detailed, with the cities of refuge. Paul expressly refers to verse 13. of this chapter, when he says, 'We might have strong consolation, who have fled for refuge to the hope set before us,' Heb. vi. 18. In like manner, the presumptuous transgressor, who was to be taken from God's altar and die, seems pointed at in these words: 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,' Heb. x. 26.

Verses 15. and 17. inculcate the honour of parents, as does also the law of Christ. Verse 16. makes criminal the enslaving of a man; in like manner the antichristian kingdom made merchandise of the souls of men, bringing upon herself swift destruction, Rev. xviii. 13. Verses 18—22. contain laws very similar to the laws of Christ's house, where the 'servant of the Lord must not strive.' The law of retaliation was enjoined by Moses, as pointing to that strict justice which was executed upon Him who 'restored that which he took not away.' But this law, which was typical in its nature and tendency, was abrogated by the Son of God, when the typical purpose of it was no longer necessary, Matt. v. 38. There may also be a respect in this law to the strict execution of justice on spiritual Babylon, Rev. xvi. 6.

In verses 28—33. we have the laws regarding an ox pushing, goring, or killing a man. That this part of the Mosaic law has a typical aspect, is very likely from various circumstances. Persecutors are likened to bulls and oxen; thus we read of strong bulls of Bashan. The ransom-money to be paid for an ox pushing a man or maid servant, was thirty pieces of silver; the very price which the persecutors of Jesus Christ, the Father's righteous servant, paid to Judas, for betraying him into their hands to be crucified. From verse 33. we have the law concerning digging a pit or laying a snare. The very expressions used in framing this law, will remind of such passages as Psalm vii. 13—16. 'He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. Behold he travaileth with iniquity, and hath conceived iniquity, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he hath made,' &c.

CHAP. XXII.—The first sixteen verses of this chapter, respect theft and damage, and were certainly intended for the external rule of judgment as to property. From what we have hinted as to the preceding chapter, it will be observed that such laws may most scripturally be considered as pointing to Him, who when we had nothing to pay, and we were under the sentence of the law to be sold as slaves, made full restitution, and delivered us from our thralldom. In verses 16. and 17. we have a branch of the law against uncleanness. In

the prohibition against suffering a witch to live, we are reminded that a species of witchcraft may still defile the church of Christ. Paul points to this, when he says, 'O foolish Galatians, who hath bewitched you, that ye should not obey the truth!' Gal. iii. 1. In like manner, 'all nations were deceived by the sorceries of Antichrist.' *Witchcraft* is ranked among the works of the flesh, Gal. v. 20.

From verse 21—28, we have the exercise of the law of mercy literally enjoined in various branches. Paul considered verse 28, as binding on his conscience when he stood before Ananias. The law of the first fruits and first born, we shall afterwards have occasion to consider more particularly.

CHAP. XXIII.—The first nine verses of this chapter, contain sundry parts of the Old-Testament law of love, which Christ came not to destroy but fulfil. In the character and work of that Blessed One, 'who, when we were *enemies*, in due time died for the ungodly,' we see the spirit and fulfilment of all these laws; and he left us an example that we should follow his steps. In his sermon on the Mount, we find the laws of his New-Testament kingdom are so exactly similar to those now before us, that we may safely conclude they were both intended for the same household, as both came from the same lawgiver, who is able to save and to destroy. Nor is it foreign to our purpose here, to remark, that the connection between the law of Moses at Sinai, and the law of Christ on the Mount, has been much darkened. Commentators have incautiously asserted, that the design of the sermon on the Mount was to point out the remarkable alteration which took place in the laws of the kingdom, by his manifestation in the flesh; and that he now came to point out the *spirit* of his law, as touching the thoughts and intents of the heart, which formerly only respected their outward conduct. Nothing can be more unscriptural. THOU SHALT NOT COVET, touched the *thoughts of the heart* as much when spoken at Sinai, as on the Mount. God's law ever was spiritual; and his outward conduct has always been the only rule by which man could judge of the inward thoughts of his neighbour. In our Lord's sermon on the Mount, he is delivering his law from the glosses and corruptions which the traditions of the elders had thrown upon it. It will therefore be observed, that he does not say, 'You find it *written* thus and 'thus in the law of Moses, but I say unto you:' No; his language is, 'Ye have *heard* that it hath been said,' not by Moses, but 'by them of old times,' or, as the text simply reads, *by the elders*. If we shall get forward in course to the consideration of this sermon on the Mount, we trust we shall be able to make this very clear; at present, we shall only notice one instance connected with Exod. xxiii. now before us. It is said, Matth. v. 43. 'Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.'—Where is this said? there is no such passage, no such doctrine in the law of Moses! Let the reader compare the doctrine which the Lord opposes to this in the 44th verse, with the passage in Exodus we have now under consideration, and we have no hesitation in ex-

pecting, that he will be compelled to agree with us, that our Lord's doctrine is a commentary on that of Moses. We have already said, that the perfect fulfilment of this law was manifested in the Son of the Highest, and in him alone: we recommend to our readers to compare with such parts of the law of Moses as those now before us, the 15th Psalm, and many other similar passages in that book, where he will find the character of the PERFECT ONE described, with a plain reference to such statutes of the law of Moses. One great evil which has resulted from the neglect of the law of Moses, as to its typical design and tendency, has been the darkening of the Christian hope, particularly as to the millennial reign of Christ. It is wonderful to observe, how constantly that glorious subject is brought to view. In the 10th and 11th verses of this chapter, the *sabbatism* of the earth is enjoined. What moral, civil or natural purpose could this serve? nothing but a blindness (we had almost said *wifful* blindness) to this object, which stands on all occasions in a prominent point of view, could lead to overlook the typical design of such precepts. In like manner, a fresh injunction as to the Sabbath immediately follows. From such passages we are led to hope, that 'the earth which the Lord hath cursed,' will in every respect participate in those 'times of refreshing which shall come from the presence of the Lord.'

From the 14th verse, Moses proceeds to enjoin the *three great feasts* of Israel, at which all the males of Israel were to appear before the Lord. 1st, The feast of unleavened bread, the typical precursor of the Christian passover, of which says Paul, 'Ye shall keep the feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.' 2d, The feast of the first fruits, corresponding with the Christian pentecost, when Christ the ripe sheaf was waved before the Lord. Lastly, The feast of ingathering, representing that great feast, which shall be held in the mountain of the Lord, at the time of our *gathering together to him*. We have now *one day*, which the Lord hath set apart, on which we keep our feast; a day which brings to mind the great design of all the *three feasts* of Israel. On this day, we keep the feast of unleavened bread; this is the day on which the disciples of Jesus meet to *break bread* in remembrance of him. This is our *pentecost*, on which we are called to remember the resurrection and ascension of the first ripe sheaf; and, lastly, on this day we are called to keep a feast of rejoicing, in the hope of that glorious Sabbath, on which the *man*, Jesus of Nazareth, who went forth weeping, bearing the precious seed, shall come again rejoicing, bringing with him the sheaves of the full-ripe harvest. Blessed and holy are they who are called to eat bread in the kingdom of God, to feast with Jesus at his marriage supper. From the law of Moses at these feasts, we are reminded of several things highly entitled to attention in our professed observance of the Christian feast. It is never forgotten in the law, that at these feasts none were to appear *empty*. Among the first Christians, the first day of the week was the day on which their bounty was to be 'dispersed abroad,' because on this day they were particu-

larly called to remember 'the grace of our Lord Jesus Christ, who, 'though rich, for our sakes became exceeding poor.' Hence the connection which took place between the *fellowship* and the *breaking of bread*. Many will go up to the house of the Lord, with as much devotion as their countenances can carry, but utter strangers to liberality. On these feasts, the 'poor of the people were to rejoice.' And indeed, if our minds are at all awake to the great things which this day is set apart to commemorate, our hearts will be opened to shew mercy. We recommend on this subject, a careful perusal of Malachi, i. 6—14. and iii. 8. 12. Such words as the following may well strike the mind: 'Cursed be the deceiver, who hath in 'his flock a male, and voweth and sacrificeth to the Lord a corrupt 'thing!' Is it not remarkable, that although our Lord, in all his doctrine, discovered more jealousy as to *covetousness* than any other worldly lust, nay used such language as he applied to no other: 'It is impossible for a rich man to enter into the kingdom of 'God;' yet any fear on this head is now little thought of by any. *Christian* teachers in the general acceptation of the term, *Evangelical* preachers, in a more strict sense, and *moral* Arminians, are equally without any apprehensions on this head. If a man sustains a decent character in society as an honest man, the richer he grows he is the more praiseworthy. 'Go, sell that thou hast, give to the poor, and 'come and follow me,' are words of no meaning in the present state of society. Where such an error exists as to the *practice*, a no less dangerous one must lurk as to the *doctrine* of the gospel.

From the 20th verse, we have the great office of the angel of the covenant set before us. It is unnecessary to enter into any proof that this angel was the Son of God himself: this is now very generally acknowledged. He is the angel who was with the church in the wilderness, and spake to Moses in Mount Sinai, Acts vii. 38. He appeared in the character of an angel, as the sent of God, foreshewing his great service for his church, as the Father's righteous servant. His office is represented as 'keeping them in the way,' and 'bringing them to the place which God had prepared.' This is his office still. The way in which he keeps them, is *the way* into the heavenly holy place, through the veil, that is, the flesh of the Son of God: thus, he says, 'I am *the way*;' and again, 'No man cometh 'unto the Father but by me.' He kept his Old Testament church in the way which he led them, through the waste-howling wilderness. He kept them from their enemies by his almighty power. He fed them with the food of the mighty. He supplied them with water from the rock. He suffered not their clothes to wax old, nor the shoes on their feet to fail. In a word, his divine power kept, preserved, and sustained them, till he brought them to the place prepared for them. Canaan was prepared for Israel, as the heavenly inheritance is for God's redeemed. In the 21st verse, we have those admonitions which we have as much need to attend to, as Israel of old. Although the gospel of the grace of God proclaims mercy to the chief of sinners, it concerns us all very nearly to 'beware of Him, 'and provoke him not.' When it is added, 'For he will not par-

‘don your transgressions,’ it will remind of that part of his character, as revealed to Moses, ‘Clearing, yet not clearing the guilty.’ Often did that generation provoke him, yet he stirred not up all his wrath; in love and pity he forgave them. These words were, however, awfully fulfilled on that generation, for they fell in the wilderness, and came short of the promised rest through unbelief. ‘Now all these things happened unto them for ensamples, and are written for our learning on whom the ends of the world are come.’ The expression, ‘For *my name* is in him,’ is a plain declaration of the divine nature of this angel. This is that name of which, said the apostle Peter, ‘There is no other *name* given under heaven among men, by which we must be saved.’ The 22d verse expresses the promise in terms similar to that given to Abraham, Gen. xii. 2. The *obedience* here required, is the same with that expressed by our Lord himself, ‘My sheep hear my voice, and they follow me.’ The voice of the angel whom God sent, was to Israel the voice of mercy. He was the enemy of their enemies; and thus he drove out the Amorites, &c. to make room for that vine which he brought out of Egypt. The manner in which the angel of the old covenant drove out the enemies of Israel, was a striking representation of the manner in which Jesus Christ spoiled principalities and powers on his cross; and, now that he sits on the heavenly throne, he rules in the midst of his enemies; the day of vengeance to be executed on the spiritual Amorites is in his heart, for he must reign till he hath vanquished every foe, and destroyed even the last enemy, death himself. In the mean time, ‘let us not bow down to their gods, nor serve them,’ verse 24. The blessings that are connected with this obedience, are enumerated from verse 25. to the end; and here it may not be improper to remind the reader of the mistaken view which has been too generally adopted of these promises, viz. that because they are wholly temporal and carnal, so the whole old covenant was of a carnal nature, and had nothing spiritual in it: this is an important mistake. Canaan, and all the blessings and curses connected with it, were intended to represent spiritual blessings in heavenly places in Christ Jesus. To bless their bread and water, represented God’s blessing on their spiritual food; when he says, ‘I will take away sickness from among you,’ it was intended to remind them of Him of whom it is said, ‘Himself bare our sickness,’ to instruct them in the nature of that gospel which heals all our spiritual sickness, and relieves all the pains of our guilty consciences. Indeed, it is worthy of remark, that although, as a nation, Israel occasionally enjoyed much outward prosperity and blessing, yet the followers of Christ have, in all ages, been a poor and an afflicted people. It was of Old Testament saints, that Paul says, ‘They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy,’ &c. Heb. xi. 37, 38. In verse 31. we have the exact limits of their kingdom fixed, as actually took place in the days of Solomon. It is remarkable, that we have nearly the literal words of this verse adopted in Psalm lxxii. 8. ‘He shall have dominion also from sea to sea;

and from the river to the ends of the earth.' That this psalm respects the Great King's Son, and his millennial reign, we conceive is capable of the clearest proof: this promise to old Israel will therefore be fully accomplished, when the Throne of the House of David is established on Mount Zion, and the heritage of the Son of God will be 'earth's utmost line.'

CHAP. XXIV.—This chapter is one of the most remarkable we have yet considered, and requires very particular attention. It records the ratification of the old covenant by the shedding and sprinkling of blood, and exhibits a proper view of the nature and design of that covenant. Before Moses went up the second time to the mount, 'he came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said, will we do,' verse 3. This public profession of the church of Israel has been very much misapplied; they have been here represented as engaging to fulfil all the moral law, or the ten words; an engagement which they were truly incapable of performing. But the slightest examination of the text will shew, that what they professed obedience to, was what Moses told them from the Lord, viz. the judgments recorded in the three preceding chapters. To these words they professed obedience; and God declared his satisfaction in that profession, for, said he, 'the people have well said, all that they have spoken,' Dent. v. 27. It is true there was no such heart in them, because they erred in heart, by their ignorance of God's ways; but we are certain that heaven never stamped with approbation, any of the human race engaging to pay obedience to the divine law in its broad extent. The church of Israel, on this occasion, had the gospel preached to them by Moses, who, at the same time, laid before them those statutes and judgments, by obedience to which their faith in the promises of God was to be proved: they professed subjection and obedience to the word of God, and God approved of this profession, though he foresaw that they would turn aside like a bow which shoots deceitfully. All those words which Moses rehearsed in the ears of the people, we are told in verse 4. that he wrote down; and this in verse 7. is called the *Book of the Covenant*, which he read in the audience of the people, to which they again professed obedience, when read to them from the book. Now this *Book of the Covenant*, written by the pen of Moses, is clearly distinguished from the TEN WORDS, *written and engraven on stones*. Moses received his law, as the mediator of the covenant which it respected; he rehearsed it first *vivâ voce* in the ears of the people, and he was faithful as the Lord's servant in doing so; and lastly, he, with his own fingers, wrote and recorded what he had thus delivered in a book, often afterwards called *The Book of the Covenant*. Now, all this stands clearly distinguished from the TEN WORDS which the Lord spake, and added no more. These TEN WORDS God himself thundered in the ears and consciences of all the camp of Israel; and, in doing so, Moses was not employed, but stood trembling in the camp, with the rest of the people. These

words Moses did not write ; God himself recorded them on tables of stone. *The Book of the Covenant* was to wax old and vanish away ; the *Eternal Rule of Righteousness* was written and engraven on stones, because it is permanent, and undergoes no change. It is strange that a distinction so clear, striking, and marked, has been so little attended to.

After rehearsing the words of his law, Moses builds an altar, and erects twelve pillars for the twelve tribes of Israel. The law of the *ten words* spake nothing of an altar, or atonement ; the words of the *Book of the Covenant* were founded on the shedding of blood. That book said, ' Thou shalt not offer the blood of MY SACRIFICE with ' leavened bread,' Chap. xxiii. 18. Hence, when Moses read this law, he arose in the morning and built an altar, under the very hill where the words of this covenant had been pronounced ; and twelve pillars, a pillar for each tribe, to point forth the connection which the whole Israel of God had at the one altar. He then sends ' young ' men to this altar, to offer burnt offerings, and to sacrifice peace offerings,' verse 5. Before the tribe of Levi was consecrated to the priesthood, the first born sons officiated. And here the communion of the twelve tribes in the Lord's sacrifice was grandly displayed. Burnt offerings were offered, to point forth atonement, by the one offering of the Son of God. Peace offerings were sacrificed, to shew forth that peace, which in due time should be made by the blood of his cross. We have a commentary on verses 6, 7, and 8, of this chapter, from the pen of an inspired apostle, Heb. ix. 19 — 28. The apostle is there proving the necessity of the shedding of the blood of the Son of God, for the remission of sins ; and he clearly demonstrates, that all the blessings of the *New Covenant* or *Testament*, flow to the guilty through the divine worth of that blood alone. ' Wherefore,' says he, ' neither was the first covenant ratified with- ' out blood.' If the old covenant was a *Covenant of Works* ; if the blessings of it were the wages of obedience to a law ; if, in a word, the *ten words* were the *terms* of that covenant, what need was there for blood to ratify it ? If, as men have long unscripturally taught, the old covenant said, *Do and Live* ; for what purpose did Moses sprinkle the people with the blood of the peace offerings ? Half of the blood was sprinkled on the altar, for even the altar needed consecration ; half of it was put in basins, and as the people professed faith and obedience, Moses sprinkled them with the blood, saying, ' Behold ! the blood of the covenant which the Lord hath made ' with you concerning all these words.' Here was a grand display of the old covenant, its nature, object, and purpose. Never will all the jargon with which human teachers have darkened this subject, overthrow the plain meaning of this glorious transaction. The old covenant, a *Covenant of Works* ! Light and darkness are not more incongruous ! We are at a loss for words to express the strong reprobation in which we hold every attempt to throw a veil on this glorious display of the *gospel of the grace of God* ! The old covenant was God's promised blessings ; his declaration of mercy and peace, ratified by the blood of bulls and goats, to point forth that glorious

sprinkling of the blood of Christ, by which all the spiritual and heavenly blessings of the new covenant are made sure to all the Israel of God. Here, then, we see the law of Moses truly the shadow of good things to come ! Moses, the earthly mediator and sprinkler, the figure of the Great Mediator between God and man, the man Christ Jesus : The blood of the sacrifices, representing the blood of Christ, shed for many, for the remission of sins. Here, also, we see the nature of *making a covenant*. On the part of heaven, mercy ratified by the sprinkling of blood ; on the part of man, a public profession of faith and obedience.

In the 9th verse of this chapter, we find Moses, Nadab and Abihu, with seventy of the elders, called up to some part of the Mount, where they saw the God of Israel, and had communion on his sacrifice. This transaction is but shortly recorded, but is most interesting. Moses, the leader of the church, Nadab and Abihu, the priests, and seventy elders, corresponding with the seventy, whom the Lord separated to his service, in the days of his flesh, are admitted to a glorious vision of the God of Israel. This *sight* of the God of Israel, would appear to have been a visible appearance of the Son of God, anticipating his incarnation. It must have been different from the appearance *in glory*, which we find Moses afterwards desiring to be blessed with. It is dangerous to attempt to speak with minuteness on a subject which heaven has seen meet to describe in general terms. It is enough for us to know, that after the sacrifice had been offered, and the blood sprinkled at the bottom of the mountain, they were admitted to behold that *Divine Person* by whom all this solemn transaction should be ratified. The paved work under his feet, like sapphire-stone, or the body of heaven in its clearness, was a grand representation of the character in which *they saw the God of Israel*, viz. the redeemer of Israel. Isaiah says, ' I the Lord thy God will hold thy ' right hand ; fear not, thou worm Jacob, and ye men of Israel, I will ' help thee, saith the Lord thy redeemer, the Holy One of Israel,' chap. xli. 14. The God of Israel appeared with *clearness*, like the body of heaven, when he died, the sacrifice of offended justice ; when the Son of the Highest gave himself for us, an offering and a sacrifice of a sweet-smelling savour ; then ' went the RIGHTEOUSNESS OF ' Zion forth as BRIGHTNESS, and the SALVATION thereof as a LAMP ' THAT BURNETH,' Isaiah lxii. 1.

In verse 10. they are called the *nobles* of Israel, because of the high honour to which they were exalted on this occasion. If the Bereans were *noble* from searching the scriptures for the truth concerning Christ, they are well entitled to the epithet, who were so highly honoured as the elders of Israel were on this occasion. Earthly *nobles* stand in the presence of an earthly prince ; these *nobles* are so called because they were admitted as it were into the presence of the God of Israel. Still these *nobles* were but guilty sons of dust ; and though permitted to behold the God of Israel in his infinite purity, yet he laid not his hand on them, but they were preserved ; nay, more, they ' saw God, and did eat and drink.' They were highly privileged indeed, to eat and drink in the presence of the God

of Israel! Here is a grand view of Christian communion; every expression would require a volume to illustrate. We shall only add, that although we are not now called up to a mount, to the visible presence of the Lord, yet in his supper, if we are eating and drinking worthily, discerning the Lord's body, we are then called to see the God of Israel, with the paved work under his feet; we are then called to communion with God the Father, and with his Son Jesus Christ, the blood of Jesus cleansing us from all sin. We may add, that all who enjoy this blessed communion, are *nobles* of heaven! and farther, that there is a day approaching when those who are called to the marriage supper of the Lamb, will enjoy a more distinguished honour than the elders of Israel now did; or, we may rather say, they will enjoy *in truth*, that of which the other was only a *figure*.

Moses is now called up to the mountain, there to receive the law, engraven on the tables of stone, and the commandments to be taught Israel. In the 16th verse we are expressly told, that 'the glory of the Lord abode on mount Sinai,' this is that glory which was the visible symbol of the Son of God; that glory which Paul says pertained to the Jews; that glory of which *the brightness* was manifested, when the word was made flesh; that glory which God the Father gives not to another, but which appears in all its excellency in the Son of his love. That glory covered the mount *six* days, and on the *seventh* he called to Moses from the cloud of glory. Can we here again shut our eyes to the *seventh day*. For the six days, Moses saw the cloud-covered mountain, but on the *seventh* God's voice was heard. Then also did the sight of the glory of the Lord, appear like devouring fire on the top of the mount, in the eyes of the children of Israel. Then is a *seventh* day at hand, when the glory of divine justice will appear like devouring fire in the eyes of all Israel. They saw Moses entering the midst of the cloud; and doubtless many who saw him thus entering, would be led to think of that time, when a greater than Moses would face the devouring fire, just ready to burst on the guilty heads of his people. This fire we shall have occasion more fully to consider, as more fully described, Deut. iv. On this chapter we have only therefore to add, that Moses was forty days and forty nights in receiving the pattern of the earthly tabernacle, an expressive figure of the period in which the greater and more perfect tabernacle shall be completed. In attending to these periods, forty is always mentioned for forty-two, as the day of entrance and the day of return are not included: thus Israel wandered forty complete years in the wilderness, the year of their exodus from Egypt, and the year of their entrance into Canaan, not being included. Forty-two, includes six periods, or six sevens; as forty-nine does the seven sevens. The time then spent by Moses in the mount, corresponds with the six sevens or periods of the existence of the present state of things, during which the heavenly tabernacle is preparing.

CHAP. XXV.—We are now to enter on the consideration of that remarkable and glorious pattern of the earthly tabernacle which God

gave to Moses on the Mount ; a pattern highly entitled to attention, for, says Paul, ' they were patterns of things in the heavens.' In examining this part of the Mosaic revelation, we are not to think of it as merely a description of that tabernacle, of which not one pin or cord remains, but we are to follow Moses as conducting us to the heavenly holy place, there to examine a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.

The structure of the DIVINE TABERNACLE is highly worthy of our consideration, as being the centre of all the Old Testament ceremonies, which were celebrated in it, or connected in it. God, who in *six* days created the universe, employed *forty* days in exhibiting to Moses this pattern of the *NEW CREATION* ; because it was a work infinitely more wonderful. Moses, who occupies but *one* single chapter to describe the *creation of the world*, fills nearly *sixty* in narrating the materials and construction of the *tabernacle* ; thus intimating, how much the subject was entitled to our attention, as unfolding to our view the unsearchable riches of the grace of God towards us in Christ Jesus our Lord. On this account we find that the tabernacle was much valued by the Old Testament saints, Psalm xxiii. 6. xxvii. 4. xlii. 2. and lxxxiv. throughout. How much is the subject entitled to our attention, when we have such an infallible key to it as the scriptures of the New Testament, particularly in Paul's Epistle to the Hebrews. He opens up the spiritual meaning of many parts of the worldly sanctuary ; of others he could not speak particularly, Heb. ix. 5. ; but plainly insinuates that those he had not explained were instituted for similar purposes, and merited the most particular investigation.

It is absurd to imagine that those parts of the tabernacle only, which are mentioned by Paul, contain a spiritual mystery ; for Paul himself assures us that all those ordinances, which are denominated *the law*, contained a *shadow* of good things to come, of which shadow Christ was the *body*, Col. ii. 17. Heb. x. 1. : and speaking of this tabernacle, he declares it to have been ' a pattern of a greater ' and more perfect tabernacle, ' not made with hands, that is to say, ' not of this building,' Heb. ix. 9. 11. ; and again, verses 21, 22, 23, 24. he says, that ' the tabernacle and all the vessels of the ministry were patterns of things in the heavens.' It is impossible that any, who have a proper view of the wisdom of God in the scriptures, can suppose that the institutions expounded in the New Testament, which are comparatively *few*, are those *only* in which the truths of the gospel were taught, and that the others were given in vain ;—for, in *vain* they were given, if they respect not the pearl of great price, which only could stamp a value on them when first delivered, or at this day : Nay, were we even to suppose that their signification is impenetrable, to us they were given *in vain*. Eternal thanksgivings are due to the Divine Goodness, that in these figures we have such a fund of instruction concerning the heavenly temple, and those things which eye hath not seen. With such valuable patterns of expounding the Old Testament in our hands, as the writings of the Apostles, we should not only attend to those particulars which they have illustrated, but applying the same *golden key*

to the others, open up, as far as we are able, the invaluable store of excellent knowledge which this repository of God contains : and although we may not, perhaps, be able to elucidate every minute article, or demonstrate clearly the mind of the Holy Ghost in every vessel of the sanctuary, we will not materially err, if we follow the Apostles, in considering the whole ceremonies of the law of Moses, as forming one great body ; or as a plan, representing Christ and the church : and the more attentively we examine the various parts of this plan, in this manner, the more striking will be the display of the wisdom and power of God unto salvation.

We may now proceed to consider the particulars enumerated in this 25th chapter. The tabernacle was to be composed of the free-will offerings of the people ; and what they were to offer for this service is enumerated from the 3d to the 7th verse. Many things are worthy of notice as to these materials. They were of many kinds : not only gold, silver, and precious stones, but brass, wood, hair, skins, &c. ; and however various they were in value, quality, or kind, they were all necessary, not only for completing, but for beautifying the dwelling-place of the God of Israel. They were wrought with the skill of cunning workmen, such as Bezaleel, who was filled with the spirit to work up, unite, and complete the one tabernacle. So when the heavenly tabernacle shall be finished, the skill of the true Bezaleel, Jesus Christ, the rearer of the heavenly house, will be manifested, in uniting Jew and Greek, Barbarian, Scythian, bond and free, great and small, rich and poor, wise and foolish, into the glorious building, the habitation of God.

The first article to be framed of these materials, is the ark of the covenant, described verses 10—16. It was, without doubt, the most remarkable figure of HIM *that was to come*, in all the worldly sanctuary. Its materials, form, use, situation and name, all pointed to that Blessed One, who is *the glory* of his people Israel ; on whom the mercy-seat, the propitiation rests ; for he is the propitiation for our sins. The ark within the veil, in the tabernacle, the Apostles understood the proper meaning of, when they declared ‘ The Word ‘ was made flesh, and dwelt among us, and we beheld HIS GLORY, ‘ THE GLORY as of the only begotten of the Father, full of grace ‘ and truth.’ As the centre of all the worship of Israel, it was to be prepared in the first place, before any other vessel, Exod. xxv. 10. Indeed the tabernacle was pitched for the very purpose of receiving the ark, Exod. xxvi. 33. xl. 21. until the temple, its proper station, was built. ‘ As for me,’ says David, ‘ I had in my heart ‘ to build an HOUSE OF REST for the ark of the covenant of the ‘ Lord,’ &c. 1 Chron. xxviii. 2. To this the remarkable language of the cxxxii. psalm points. In the tabernacle removed from place to place, the ark represented the Holy One of Israel, and his church, in this state of pilgrimage ; and when it was brought into the earthly house of rest, amidst the shoutings and triumphant rejoicings of all Israel, there was a glorious figure of the ascension of the Son of Man to glory. ‘ Be lifted up, ye everlasting gates, to receive the ‘ King of Glory,’ Psalm. xxvi. The ark was the peculiar *sanctifier*

of the holiest of all ; Solomon says, ' All the places are holy, where-
' unto the ark of God hath come,' 2 Chron. viii. 11. The men of
Ashdod, Gath and Ekron, were taught to know the holiness of the
ark of God, 1 Sam. v. 6—12. ; and Uzzah died for touching it with
his unhallowed hands, 2 Sam. vi. 7.

The ark was eminently *the throne of God* ; see Jer. xvii. 12. Ezek.
xliii. 7. There the God of Israel took up his seat, Levit. xvi. 2.
Exod. xxv. 2 ; and there Moses, the man of God, was honoured to
speak face to face, as a man doth with his friend. This was what
Paul calls the **THRONE OF GRACE**, Heb. iv. 14, 15, 16. There
the king of Israel sat enthroned, dispensing *grace* to the guilty,
from his seat of mercy ; thus Paul says, ' *Grace reigns* through
' righteousness,' &c. Nothing could give a grander view of the
manner in which grace flows to the guilty, than the glorious appear-
ance of the cloud on the mercy-seat, as the emblem of Him, in whom
all the fulness of the Godhead dwells bodily, seated on his heavenly
throne in Zion, hearing the prayer of the destitute, and saving alive
the souls of the poor and needy.

From the 17th to the 20th verse, we have a description of the
cherubim of glory, which overshadowed the mercy-seat. The celebrated
Mr Hutchison has given birth to not a little controversy on this
subject, by introducing the idea, that the cherubim which over-
shadowed the mercy-seat ; those which were wrought in the curtains
of the holy place, and sculptured on the walls of the temple ; those
described by Ezekiel, and the living creatures particularly mentioned
by John in the Apocalypse, are all of the same kind, and intended
to point forth the trinity, in connection with the human nature. We
are decidedly of opinion, that scripture warrants us to say these opi-
nions are founded on important mistakes. We feel confident to
maintain, that the heads of animals were never used to represent the
godhead ; and that the grossest absurdity unavoidably connects itself
with the idea, that when the *four living creatures*, mentioned Rev. v.
are described as falling down and worshipping the Lamb, we are to
think of these *four living creatures* as the *godhead* in connection with
the human nature.

We shall confine our remarks at present, however, to the cherubim
described in the passage before us. The simplest derivation of the
word *cherub*, is from *rechub*, a chariot. Agreeably to this, we read,
Psalm xviii. 11. that ' He rode upon a cherub ;' in like manner, the
cherubims in Solomon's temple are called a chariot, 1 Chron. xxviii.
18. But the most explicit text on this subject, we have Psalm lxviii.
17. ' The chariot of God is twenty thousand thousand of angels ;
' the Lord was among them on Sinai, as in the holy place.' Many
parts of scripture mention the descent of the God of Israel on Sinai
among his angels ; and thus, the law was given on that mount by
their disposition, as represented to us by his appearance in the holy
place, when he is said to ' dwell between the cherubims.' Now, these
cherubims, 1st, overshadowed the mercy-seat with their wings ; and,
2d, their faces were directed to the mercy-seat. In both these par-
ticulars, we are led to a very grand view of their office, ministration,

and employment. They proceeded from the mercy-seat, and overshadowed it. Their work is to minister *in mercy* to the heirs of salvation; to execute all the judgments of that throne, for the preservation and salvation of God's elect. They completely overshadow that seat, their wings meeting one another. Wings are the emblems of protecting mercy; thus, our Lord himself, when weeping over Jerusalem, exclaims, 'How often would I have gathered thee, as a hen gathers her brood under *her wings*.' In like manner, Ruth is said to have sought refuge and shelter *under the wings* of the God of Israel. When it is written in the 91st Psalm, 'He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou shouldst dash thy foot against a stone,' we have certain evidence that it was spoken of Christ himself in the first instance; but, compared with the context, it has an undeniable respect to all his seed, over whom his angels have charge, and whom they keep in all their ways. Their faces are to the mercy-seat, for the angels 'desire to look into' the manifold grace of God, which they see proceeding from the mercy-seat. The angels have a near and intimate concern with the affairs of the church of Christ. They sang together when they saw the foundations of the earth laid, and heard that God's delights should be with the children of men. Throughout the Old Testament, they appeared the protecting guardians of God's people. They celebrated the birth of the Saviour, Christ the Lord; they ministered to him after his temptation in the wilderness; they strengthened him in his agony; they rolled the stone from the sepulchre door, and waited by his tomb to communicate the glad tidings of his resurrection. Angels attended the Lord of Glory to his heavenly throne, where 'all the angels of God now worship him.' There they bless and praise the worthy Lamb; and such is the interest which they now take in the concerns of his church, that every guilty sinner who obtains repentance from the heavenly mercy-seat, occasions joy and rejoicing among them. He who descended on Sinai among thousands of angels; he who dwells among his *Mahanaim*, his *cherubim* in the heavenly holy place, will shortly descend from heaven, with the voice of the archangel, and the trump of God, and all the holy angels with him; they will then look with wonder and rapture at the finishing of the mystery of God. They will have a busy day when the great harvest of the earth comes! But we forbear enlarging. From this mercy-seat, and from between these cherubims, God met with Moses, and communed with him of all things which he gave him in charge.

The next article to which our attention is called, is *the Table*, verse 25—30. It was made of the finest species of cedar, viz. Shittim-wood, and this overlaid with *pure* gold. A golden crown and border were upon it; which, with all its vessels, were of the finest gold. This table was a striking figure of the word of life; and, in this view, may be considered as pointing to him, whose name is called the WORD OF GOD. It has been frequently said of this and other vessels of the sanctuary, many of which were constructed of cedar, and overlaid with pure gold, that the wood represented the *human*,

and the gold the *divine* nature of the Son of God; and as the gold overlaid the wood, so the divine overlaid his human nature. But this manner of separating the two natures of the Son of God, is erroneous and unscriptural. This may be considered as rather arrogant language, as so many eminent men have adopted it; but this is no sufficient reason for adopting any doctrine, if inconsistent with the word of God. The power of the Highest overshadowed the virgin, and that Holy Thing born of her, was *The Son of God*. While, of his incarnation, it may be truly said, I am fearfully and wonderfully made, yet Revelation speaks in a manner sufficient to inform us, as far as it is necessary we should know. Jesus of Nazareth, the Son of Man, was the Son of Mary, espoused to Joseph, and partook of flesh and blood, with all their infirmities, from her. But he was, as truly, the Son of God. 'This is *my* beloved Son, in whom I am well pleased.' Perhaps he never appeared more truly God, than when he bowed his head and gave up the ghost. Let us not then separate what God connected in the womb of the virgin; and, if it pleased the Father, that in him should all fulness dwell, even all the fulness of the Godhead, *BODILY*, in that body, which was conceived and brought forth by Mary; which lay in the manger; which was nailed to the cross; laid in the new tomb; raised from the dead; made higher than the heavens—let us not separate, as we would cedar and gold, the two natures of the Son of God; but let us rejoice in him, who was not ashamed to call us brethren.—Lord, what is man that thou shouldst so remember him!

The reader must excuse this digression; we shall only farther support this view of the subject, by reminding that both the cedar and the gold were highly figurative, both of *the Word* himself, and what *he said*. Cedar is well known to be remarkable, not only for its beauty, value, and sweet flavour, but in a particular manner its *incorruptible nature*: what a fit emblem of the eternity of him who saw no corruption! How descriptive of that word, of which it is said, 'Heaven and earth may pass away, but my words shall never pass away.' 'All flesh is grass, and the glory of man as the flower of the grass; the grass withereth, and the flower thereof passeth away, but *the word of the Lord* endureth for ever. And this is *the word*, which by the gospel is preached unto you.' It was surrounded by the golden crown and border, for it was for *royal use*; to hold forth the *bread of the mighty*, Psalm lxxviii. 25. And this leads to the remark, that although *the table* and the *shew-bread* are mentioned as distinct, in order to understand the force of the figure as to *the table*, we must remember the *shew-bread*. The *word of God* is emphatically called *the word of life*, because, as the table held up the twelve loaves, so the divine word, and what *he said*, holds up to our view life for evermore. *Hear* and your souls shall *live*. The great *table* of the Levitical Tabernacle, we may *now* consider the scriptures of truth among our hands. They appear indeed to have been made of Sittim-wood; many attempts have been made to corrupt them, but while the prophets and apostles, whose pens indited much of their good matter concerning the King, are in the dust, they

remain inviolate, uncorrupted and entire. They appear also overlaid with gold in the eyes of all who have tasted in them that the Lord is gracious. They are more to be desired than gold, yea much fine gold. They wear the crown and every emblem of royalty, as the word of that king against which there is no rising up; and they have their staves and rings, to be carried with Israel in all her marchings; for, wherever the church is, there is *the table*.

The *shew-bread* is particularly so called, as the figure of him who appears in *the presence of God*. The name literally is, the *bread of facts*, and corresponds with that *bread of life*, of which, whosoever eateth, shall never die. The loaves were twelve, because the food of the twelve tribes of Israel was there. That precious table, well stored with the fatness of his house, was filled with bread for every tribe; no lack, no famine, no scarcity here. 'There is bread enough in my father's house, and to spare.' It is precious food; of the finest flour, and frankincense poured on it; it must not even remain to be old; but must be renewed every Sabbath. In all which, we have represented, that this bread of life contains every thing that can make it savoury to a guilty wretch, hungering after righteousness. Perhaps, the renewal of this bread every Sabbath, may also remind us, that every first day of the week the bread is to be broken, in remembrance of Christ our passover, sacrificed for us. And thus, these loaves, as the breaking of bread now, is a memorial before the Lord; compare Levit. xxiv. 7, with 2 Cor. xi. 24, 25. It may also be added, that as this bread was *sacred*, so that only the priests durst eat it, it corresponded with the bread in the ordinance of the supper, which can only be eaten by those who minister in his house. The priests of old were distinguished by no inherent holiness, but the anointing alone; so all the spiritual house of Christ, who have received their unction from him, the Holy One, are built up, to offer gifts and sacrifices, acceptable to God, through Christ Jesus.

From the 31st verse to the end of this chapter, we have the pattern given Moses of the *candlestick*. It was made of solid gold, viz. a talent, about sixty pounds weight. Three branches, with a knob and flower to each, extended on both sides, making in all seven lamps, which were kept constantly burning with pure olive oil; see Exod. xxvii. 20, 21. To light and dress these lamps was a principal part of the duty of the priests, Lev. xxiv. 2, 3. In every state of revelation, symbols were used by God to illustrate the mysteries of the kingdom of heaven; in paradise, stood the tree of knowledge, and the tree of life—In the wilderness, the pillar of fire and the manna—in the tabernacle, the candlestick and the table of shew-bread; and at this day, baptism and the Lord's supper.

The figurative meaning of the candlestick is expounded by the Great Teacher himself, whom John saw, walking in the midst of the *seven* golden candlesticks, (answerable to the candlestick and its six branches in the tabernacle,) who says, 'the seven candlesticks are the seven churches.' It therefore represents the church of the living God in all ages; and is a most apt emblem of that body. The design of a candlestick is to support *the light*; the candlestick

furnishes no part of that light, but holds it up to view. The divine righteousness of the Son of God, is that which illuminates the heavenly tabernacle. Thus, Zion above, needs neither sun nor moon to enlighten her, for the glory of God and of the lamb is the light thereof. The church of the redeemed, will through the endless ages, hold up the glory of this righteousness, *as a lamp that burneth*. And even the little dwelling places of mount Zion on earth, are as *cities on hill tops*. 'No man (says the Lord) having lighted a candle, puts it under a bushel, but on a candlestick, and it giveth light to all that are in the house.' Even the Old Testament church was 'as a lamp before the Lord in Jerusalem.' And thus will the church of Christ be ever distinguished; she is not to be known, by the light of worldly honours or splendour—it is the light of the glorious gospel, as it shines in the face of Jesus Christ, which distinguishes her.

The Levitical candlestick was of *pure gold*.—In the vision of Zech. iv. 2. it is said to be *all of gold*, no mixture of baser metal; and in Rev. i. 12. they are denominated seven *golden* candlesticks. In scripture, gold is generally an emblem of the divine nature; and always implies what is very valuable in the sight of heaven. When Jeremiah is lamenting the desolation of Zion, he says, 'The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!' Lam. iv. 1, 2. He who purchased his church with his blood, holds her as fine gold indeed. And when all the sons of Zion, now considered as earthen pitchers, are delivered from the corruption that is in the world, through lust, and made partakers of the *divine nature*; when the bodies of their humiliation are made like to his glorious body; when the ransomed company appear in Zion, without spot or wrinkle, or any such thing, then will the candlestick appear as the *fine gold*, for the King's daughter shall be all glorious within; her clothing of *wrought gold*. At the King's right hand shall the Queen stand, in *GOLD OF OPHIR*.' Psal. xlv. 9. 13.

Zechariah's vision of the candlestick deserves particular attention, and serves to illustrate what has been hinted at above. Having already exceeded our purpose, which was merely to sketch an outline, we will leave it to an abler pen to enter minutely into the subject, which will be found to repay abundantly any labour bestowed on it. We shall therefore only remark, that as the lamps in the golden candlestick of old, were kept burning by pure olive oil, so Zechariah sees the olive trees, one on each side, from which the lamps are supplied. This oil can only be the holy spirit, which the foolish virgins wanted; and this is supplied from the two olive trees, or anointed ones, which stand before the Lord of the whole earth. These are manifestly the Scriptures of the Old and New Testament, by which the spirit only operates, and from which it is conveyed to the lamps. Men's minds have been much led astray, by searchings after the Spirit. His operations are from the word of God, and that only. The Holy Ghost can alone bring home that word in much assurance: from it he teaches to call Jesus, Lord: by it he strengthens, sup-

ports, comforts and rebukes ; and by it, not by human might or power, he carries on and completes the building, till the Head-stone is brought forth, with shoutings and acclamations !

In the last verse of this chapter, we have the remarkable charge given to Moses, as to making all things after the pattern shewn to him. There are many who pretend that Moses erected the tabernacle in the wilderness after the pattern of those he had seen in Egypt. Even the learned Spencer contends, that the Egyptians and neighbouring nations had the images of their gods placed in houses or tents, from which Moses borrowed the leading parts of his tabernacle ; and he particularly founds his opinions on the tabernacles of Molech and Chion, which are mentioned in scripture ; and between which and the tabernacle of Moses he enters into a long comparison ; adding, as a principal reason, that the Israelites who had been so long in Egypt, had a great attachment to their ceremonies and worship, which they often discovered in the wilderness ; and that Moses took this method of *alluring* them to the worship of the tabernacle, from its similarity to the Egyptian temples. But this doctrine, however confidently advanced, or learnedly supported, leads away from the simplicity of Moses' narration, which gives no ground for such opinions ; it is destructive of the purity of the worship of God, which has no connection with the superstitious idolatry of Molech ; it is contrary to the avowed intention of God, who is at great pains to keep his Israel separate from the nations, lest they should learn of them their ways, particularly their religious ways ; and, in a word, it totally undermines the gospel, which the tabernacle was erected to prefigure. Of a truth the tabernacle was indebted to no Egyptian, no, nor to human wisdom for any part of its plan ; Bezaleel and his assistants were not sent to Egypt to learn their business ; ' and in the hearts of all ' that are wise hearted I have put wisdom, that they make all that I ' have commanded thee,' Exod. xxxi. 6. The peculiar strictness of the charge laid upon Moses, ' see that thou make *all things* according to the pattern showed thee,' &c., plainly shows, 1st, That as it was to be a pattern of things in heaven, it could only answer that purpose in so far as it was exact ; any deviation destroyed the very design of its creation ; therefore, *2dly*, None but God himself could give a pattern of what is in heaven. Vain would all the wisdom of Egypt prove, to depict what is within the heavenly veil, whither the forerunner is entered. Therefore Moses is not left to adopt any of his Egyptian learning ; he was not referred even to Jethro's wholesome advice ; but he was faithful as a servant, by obeying the Lord. Thus are we taught how opposite it is to scripture to introduce human wisdom into the church of Christ even on earth. He who gave Moses a perfect pattern in the mount, has left us in the scriptures the form of his churches on earth ; and it is only in such as are reared according to his pattern, that he dwells and walks as a tabernacle.

CHAP. XXVI.—In this chapter we have a particular description of *the tabernacle* strictly so called ; that tent which was reared up for the residence of the God of Israel, which was in many respects a remarkable figure of the church of the living God ; ten curtains,

each complete in itself, wonderfully united and forming one tabernacle. These curtains were to be made of fine linen, blue, purple, and scarlet. We have certain authority to consider *fine linen* as the righteousness of saints. *Blue* was the vesture of princes and royal personages; and we find the nations, borrowing from Moses, clad the images of their gods with it, Jer. x. 9. Esther i. 6. Ezek. xxiii. 6. and xxvii. 7. 24. *Blue* was used in Solomon's temple, 2 Chron. ii. 7. 14. *Purple* is also a princely colour, Dan. v. 7. 29. Esther viii. 15. Luke xvi. 19. Rev. xviii. 12. *Scarlet*, or, what was answerable to it in Solomon's temple, *crimson*, is used indiscriminately for purple; thus we are told, Matth. xxvii. 28. 'they put on him a *scarlet robe*;' and in John xix. 2. it is called a *purple robe*. The curtains have all *one measure*; this expresses the one reed with which alone the temple of God can be measured. These curtains are coupled together by 50 loops of blue and 50 taches of gold. It is very remarkable, that when it is said, ver. 3. that *they are coupled one to another*, the Hebrew words are, *they are coupled every woman to her sister*; this plainly shews that the curtains of the tabernacle represented the churches of the saints; and their *coupling*, their fellowship together. This expression of the *coupling* of the curtain is expressly adopted by Paul, 'in whom, all the building fitly *coupled* together, groweth into an 'holy temple in the Lord,' Eph. ii. 21, 22. and iv. 16. We thus learn what it is which couples the curtains, and unites the churches, till they become ONE TABERNACLE, the righteousness of Christ. Well may the loops be called *precious blue*! well may the taches be called *pure gold*. These *blue loops* and *golden taches* unite the members of every church, as well as the churches, into one tabernacle. With these precious *loops* and *taches*, Jerusalem appears as a city compactly built.—'Behold how good and how pleasant it is for brethren 'to dwell together in unity,' or, *coupled together*. It is thus that the Spirit, testifying of Christ and his righteousness, *unites* the disciples of Christ in the *bond of peace*. Numberless expressions in the apostolic writings point to the same thing, such as *the unity of the faith*; *knit together in love*. Thus then we see those characters of the church of Christ, which distinguish her from all others. She is composed of valuable materials, fine linen, blue, purple, and scarlet. There must be no mixture in these valuable curtains. They must be all of one measure. They must be closely united by precious bonds. In all these particulars the Lord's church and tabernacle may be known from her rivals.

From the 7th to the 15th verses, we have, 1. The tent of the tabernacle described, and 2. The outer covering. It would appear that the inner curtains inclosed the holy of holies, and that the tent surrounded this, being of larger dimensions. Some consider the inner curtains, as properly speaking the true pattern of the heavenly sanctuary; and that the outer tent, of goats hair, and taches of brass, representing the outward or visible appearance of the church in this world. The hair of goats in eastern countries is very fine; there is a species of goat from India, of which the hair is softer and richer than the finest silk. It plainly appears that this hair was spun into cloth, Exod. xxxv. 26. There was an outward covering to pro-

tect the whole, of rams skins *dyed red*, the figure of that blood of sprinkling, which is the covering and protection of the church of the living God in all ages.

From the 15th to the 30th verse, we have a description of the *boards* and *sockets* of the tabernacle. The *boards* were to bear up the embroidered curtains ; in the Septuagint, they are called *pillars*. To these, with their silver sockets on which they stood, (verse 19.) Paul alludes, when speaking of God's house, the church, he calls her the *pillar* and *stay* of the truth, 1 l'im. iii. 15. When Solomon is celebrating the church, as the prince's daughter, Song of Solomon, vii. 1. he says 'the *joints*,' or *sockets* 'of thy thighs' (which like pillars support the body) 'are like jewels ;' in the tabernacle, they weighed each of them a talent, or one hundred and twenty pounds of silver, Exodus xxxviii. 27. The expressions in verse 24. are very striking ; they were to be *equally joined* at foot, and *perfectly joined* at the head in *one ring*. From what has been already noticed, the reader will anticipate our remarks on such expressions applied to the church of Christ, 'perfectly joined together,' and 'no schisms nor divisions among them.' Moses is again enjoined attention to the 'right fashion' of all this. On the exactness of these *couplings* and *joinings*, the glory of the earthly tabernacle consisted, in the same manner that *now* the glory of a church of Christ is her unity.

In the 31st verse, the veil is described to be executed by *cunning workmen*. Paul tells us this veil pointed out the flesh of the Son of God ; and thus, when he died, the veil of the temple was rent in twain. The flesh of the Son of God, that body which was prepared for him, in which he bare our sins to the tree, which was buried, and in which he now reigns before his ancients gloriously, was indeed wonderfully made, and justly was Moses charged, that the type of it should be executed by *cunning workmen*. The purpose of this veil was to debar any from entering but the High Priest once a year, 'the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest,' Heb. ix. & viz. that the blood of those sacrifices offered year by year, could not have the way into heaven, but when the blood of Christ was shed, he entered there, and with his own blood consecrated a new and living way for his guilty people, which should be called *the way of holiness*. The remainder of this chapter seems to require no additional remarks.

CHAP. XXVII. In the first eight verses of this chapter, we have a description of the *altar* of burnt offering and its vessels. It was a remarkable figure of the man Christ Jesus, the Son of God, who, at the door of the tabernacle of the congregation, in the courts of the tabernacle, poured out his soul unto death, an offering for sin of a sweet-smelling savour. Such are the unsearchable riches of Christ ; such the fulness of grace and truth which came by him, that none of the ceremonial ordinances could singly shadow forth the unspeakable abundance of his great goodness : It was therefore necessary that many types and figures should thus be *united*, to point forth the One Glorious Person, and his invaluable work of redemption. In him we

find the offerer, the victim, and also that altar which sanctifieth the gift, and of which they have no right to eat who serve the tabernacle, Heb. xiii. 10.

The altar of burnt offering was made of wood ; and overlaid, not with gold, but a baser metal, brass ; in like manner as the first altar, erected after the giving of the law, was an altar of earth. So when the true altar was erected at Golgotha, he had no form nor comeliness. The horns of the altar were placed at the four corners ; by these it was transported from place to place ; and to it the victims were bound ; they were also a place of safety for criminals, 1 Kings i. 50. To these *horns* the sacrifices were bound, Psalm cxviii. 27. It is remarkable that the Septuagint, in place of *Shittim* wood, say *incorruptible wood*. The altar was *four square*, signifying firmness and stability ; in like manner, the new Jerusalem lieth *four square*, Rev. xii. 16. The altar is called *Ariel*, or *Harcl*, by the prophets, Ezek. xliii. 15.

From the 9th to the 20th verse, we have a description of the Court of the Tabernacle. It was a wide place, surrounding the tabernacle, (although the tabernacle did not stand exactly in the centre of it). The hangings of the court were made of fine-twined linen, 100 cubits in length on the north and south sides, and 50 cubits in breadth on the east and west sides. The hangings were suspended on pillars, with sockets of brass ; and the hooks which fastened the pillars and their fillets were of silver. In the gate of the court there was a hanging of 20 cubits, of blue, purple, scarlet, and fine-twined linen, wrought with needle-work. So that even the outer court of this sacred tabernacle was most splendid in its materials and workmanship.

It has been much disputed whether there were more than one court. Moses, indeed, mentions but one ; but the dimensions of that, however extensive, were not sufficient, as many suppose, to contain the whole crowd of Levites with their servants, much less the innumerable multitude of Israel : and David repeatedly speaks of the *courts* of the house of the Lord, Psalm lxxv. 5. lxxxiv. 3. and xcvi. 8. But this manner of speaking, it is said by others, may be easily reconciled to the genius of the Hebrew language, which frequently adopts the plural for the singular, in order to express the excellency of any object. The fact appears to be, that in the tabernacle in the wilderness there was but one court, where the priests and Levites went about the service of the tabernacle. But when the temple was about to be built, there was a new pattern given to David by the spirit of God upon him, which he left with Solomon, and according to which it was executed. Now, by comparing 2 Chron. iv. 9. and xxxiii. 5. 1 Kings vi. 36. and vii. 12. it is very clear that there were two courts, one for the priests, and another for the people. It is equally certain that in later times there was a third court, viz. *the court of the nations*.

The *court* seems evidently to have been a representation of the outward profession of Christianity ; a figure of the church according to her external order and visible appearance on earth, in which are comprehended all who make the open profession of the faith, and appear

to belong to the house of God, whether that profession be in truth or hypocrisy. In Revelation xi. 1, 2. we find the *court* mentioned, and that as distinct from the temple; it is called *the court which is without the temple*. The *court*, inclosed with her hangings, represented the church as separated from the world, and distinguished by her ordinances. In this court it was lawful for the guilty Israelite to stand, and consider himself as connected with, and intimately interested in what the tabernacle contained; yet he saw none of those things which stood either in the first or second sanctuary; in the same manner as the guilty sinner takes his standing in the church on earth, as in the courts of the Lord's house, looking forward to the day when he shall be admitted into the holiest of all, whither the forerunner has for us entered, even Jesus, made a high priest for ever after the order of Melchizedec.

The last injunction for the service of the tabernacle, is as to the olive oil, which is more particularly described afterwards, and will be then more fully considered.

CHAP. XXVIII.—Moses having received an exact pattern of the worldly sanctuary, God now proceeds to instruct him as to the persons who are to officiate there in the office of the priesthood. This service of ministering to God in that office, was one of the highest and most signal honours ever conferred upon flesh and blood. Nor did any man ever assume it without the special appointment of God; for, says Paul, 'No man taketh this honour unto himself, unless appointed of God as Aaron was.' It was one of the plainest and most remarkable typical representations of the office of the Son of God, who was solemnly appointed to it by God himself, as we shall afterwards have occasion to notice more particularly. It is true we find Cain and Abel offering; Noah likewise for his family; Jacob also and Job. But when God was now completing the service of the sanctuary, he gave most particular directions as to the priesthood in all its parts.

The words used as to calling Aaron, are remarkable, 'Take now Aaron thy brother.' The priest was *brother* to the prophet of God; and thus the tribe of *Levi* was *joined* in the service of God. But farther, Moses was commanded to take his own brother: he thus prefigured him who was taken from among men, their brother, partaking with them in flesh and blood; and thus it is added, 'and his sons with him, from among the children of Israel.' In like manner, the Great High Priest, Jesus Christ, consecrates the many sons whom he brings to glory, to be a royal priesthood unto God. The first thing enjoined Moses on this head, to speak to all the wise hearted to prepare the garments which Infinite Wisdom saw to be needful, for glory and beauty for the High Priest. On a more particular examination we shall find them all closely connected with the office of the priesthood. Remarkably to our purpose are the words of God's promise to David, 'I will clothe her priests with salvation,' Psalms cxxxii. 16.; and no less so those of Isaiah, 'I will greatly rejoice in the Lord; my soul shall be joyful in my God;

' for he hath clothed me with the garments of salvation ; he hath covered me with the robe of righteousness,' &c. chap. lxi. 10.

It may simplify the subject to our readers, to mention that the garments of the priests consisted of eight articles, four of them peculiar to the high priest, and four common to all the priesthood. The *former* were the ephod, robe, breast-plate and holy crown ; the latter, the coat, the girdle, the breeches and the bonnet : these we shall shortly notice severally as they occur in the text. 1. *Ephod* is a Hebrew word, expressive of compassing the body fully, and being tied or fastened thereto *. There was a kind of ephod, common to other priests, mentioned 1 Sam. xxii. 18. ii. 18. and 2 Sam. vi. 14. : these were simply made of linen. But the ephod of the high priest was curiously wrought of gold, blue, scarlet, crimson, &c. It may be remarked in general, that what is said to be *curiously wrought*, is always typical of the work of God. Thus, when speaking of the members of his mystical body, the church, he says, his substance ' was curiously wrought in the lowest parts of the earth,' Psal. cxxxix. 15. As the *ephod* was the principal article of these garments, to which the breast-plate, &c. was affixed, we should consider it as chiefly representing *salvation* or *redemption* ; and as the materials of which it was wrought were most valuable and precious, and the workmanship exquisitely curious, it was a fit representation of the *great salvation* with which our High Priest was gloriously and beautifully adorned, when he entered the heavenly holy place. It was fastened with a curious girdle of the same materials. Jesus Christ is described arrayed in his priestly robes, Rev. i. 13. ' girt about the paps with a golden girdle.' We are told, that ' righteousness was the *girdle* of his loins,' Isaiah xi. 5. That ' righteousness which sustained him' in the day of his sufferings ; that righteousness which he wrought out for his guilty people, is that which fastens the ephod of salvation. Moses is then commanded to take two beryl stones, and engrave the names of the twelve tribes six on each stone ; to set them in gold, and affix them to the shoulders of the ephod, one on each shoulder, as stones of memorial for the children of Israel. What a grand representation is here given of the Great High Priest, on whose shoulders he carries the memorial of his twelve tribes, the church of the living God. Now on this ephod, opposite to the heart or breast, was affixed, 2. The *breast-plate*. Our translators call it *breast-plate*, because of its situation ; but this is not correct. The Septuagint calls it *logeion*, or the *oracle ornament*, because by it God gave the judgement of *Urim* and *Thummim*. This *breast-plate*, or *logeion*, was to be made of the same valuable materials as the ephod, and affixed to it four

* Pirie says, the word *ephod* means *redemption*.

rows of precious stones ; on which were to be engraved also the names of the tribes. The order of these stones is generally misunderstood. It is supposed that they were in four rows, *up and down* ; but the text says expressly they were placed *four square* ; and the names of the tribes were arranged in the same manner that the tribes were encamped about the tabernacle. When the Holy Ghost has seen meet to enumerate particularly the precious stones used for this purpose, in the same manner as the twelve gates and foundations of the New Jerusalem are described, Rev. xxi. we may rest assured there was a very important design in view ; and although we confess ourselves incapable of fully expounding the subject, we have no hesitation in saying, that on this *breast-plate* there was an exact representation of the church of God ; that they are called *precious stones*, because of the high value in which they are held by the Son of God. Moses is directed, ver. 30. ' to put the *Urim* and *Thummim* in this ' breast-plate of judgment.' There have been an endless variety of conjectures as to this *Urim* and *Thummim* ; indeed, infinite wisdom, which saw meet to describe with the most exact minuteness, every pin and cord of the tabernacle, gives no particular account of this mode of divine revelation. The most generally received opinion was, that the *shining* from the *mercy-seat* upon the twelve stones of the breast-plate, intimated the sacred answer. But this by no means corresponds with the literal words of the text : ' Thou shalt *put the Urim and Thummim* ' in the breast-plate.' Besides, the answer of *Urim* could only be attained once a-year, if the high priest received it from the *mercy-seat* ; for there he only entered once a-year. Now this we know was not the case. That the judgment of *Urim* was one of the grandest privileges of the Jewish service is obvious. A priest standing up with the *Urim* and *Thummim*, was a matter of the highest importance. See Ezra ii. 63. and Nehemiah vii. 65. We shall therefore hazard a few remarks on this subject, on which our readers will lay no more weight than they find that the word of God seems to warrant.

We have already stated, that the stones, with the names of the twelve tribes, were arranged in the exact order in which the tribes were encamped ; and that therefore the whole church of Israel was thus represented on the breast-plate, and carried by the priest on his heart into the holiest of all. When we examine the appearance which the church of Israel made when thus encamped, we find that she was *great indeed*, having THE HOLY ONE OF ISRAEL IN THE MIDST OF HER. In the centre of the twelve tribes thus encamped, appeared the pillar of cloud, the *Schechinah*, the *divine presence*, typically displayed. This was the *glory* which pertained to Israel, and which Eli said was departed when the ark of the covenant was taken. Now Moses is commanded to place the *Urim* and *Thummim* in the midst of the twelve stones ; and whatever this was, we feel a strong confidence

in asserting, that it corresponded with the more visible *Schechinah*, and that it was an emblem of the *Holy One of Israel*. Viewing it in this light, we can understand Moses saying, when blessing Levi, ‘*Thy Thummim, and thy Urim, is thy HOLY ONE, whom thou didst prove at Massah, with whom thou didst strive at the waters of Meribah,*’ Deut. xxxiii. 8. Moses is not commanded to make an image, nor was Bezaleel*, cunning workman as he was, employed to prepare the *Urim* and *Thummim*: it appears to have been given Moses by God himself; and whatever it was, it appears to have represented the HOLY ONE; and to have answered the same purpose with the oracle on the mercy-seat. Our idea, therefore, is simply this, that as the high priest could enter into the holiest of all but once a year, and there alone direct communication with God could be had, a similar visible ray of the *Schechinah* constructed by divine wisdom, was placed in the centre of the breast-plate, and from thence the answer of God was miraculously obtained, on ordinary occasions. The exact appearance of the glory on the mercy-seat, we are not concerned in knowing; nor does the sacred historian tell us more of the appearance of that glory on the breast-plate, but simply that there it was. With this view of the subject, the instances in which God answered by *Urim*, that are recorded in scripture, exactly correspond. One of the most remarkable we shall find 1 Sam. xxiii. 8.—12. ‘And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, bring hither the ephod. Then’ (viz. when the ephod was brought, on which was the breast-plate with the *Urim* and *Thummim*, and David considered himself as in the immediate presence of God) ‘said David, O Lord God of Israel, thy servant hath certainly heard, that Saul seeketh to come to Keilah to destroy the city for my sake: will the men of Keilah deliver me and my men into the hand of Saul?’ &c. ‘And the Lord said, Saul will come down.’ And again, ‘And the Lord said, The men of Keilah will deliver thee up.’ Is it possible that this passage, which corresponds with many similar ones, can be read without carrying conviction, that the judgment of *Urim* was an immediate communication from God himself? We are in like manner expressly told, 1 Sam. xxviii. 6., that ‘when Saul inquired of the Lord, he answered him not, neither by dreams, nor by *Urim*, nor by prophets.’ It is not a little remarkable, that as, in the second temple, there were neither ark, mercy-seat, nor cherubim, so no High-priest officiated there, ha-

* It is very remarkable, that the *cherubim* were to be of human workmanship: this is alone the strongest evidence that they were not representations of the godhead. But the *Urim* and *Thummim*, which Moses was commanded to put in the breast-plate, we have no account of their construction; indeed there can be little doubt that they were framed by God himself!

ving Urim and Thummim. We shall only farther add on this subject, that the Greek Septuagint, for *Urim* and *Thummim*, read *Delai* and *Alotheia*, LIGHT OR MANIFESTATION and TRUTH. Paul expressly adopts these words, 2 Cor. iv. 2—4. ‘But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by *manifestation* of the truth (corresponding with *Urim* and *Thummim*) commending ourselves to every man’s conscience in the sight of God. For if our gospel be hid, it is hid to those who are lost; in whom the God of this world hath blended the minds of those who believe not, lest the *light* (or *Urim*) of the *gospel* of the GLORY OF CHRIST, who is the IMAGE OF GOD, should shine into them.’ To us, this passage, compared with what is above stated, is very conclusive. In the *Urim* and *Thummim* of old, there was what corresponded with Paul’s words here; and this, we feel strongly persuaded, was a display of the glory of Christ, as the image of God, answerable to that on the mercy-seat. And as from that glory on the mercy-seat God *spoke* of old; for ‘he answered them from the *cloudy pillar*,’ in like manner *he spoke* from the *Urim* and *Thummim*.

3. From the 31st to the 35th verse we have a description of the priestly robes worn under the ephod. The Septuagint notes expressly say that it descended *to the feet*, corresponding with Rev. i. 13: ‘down to the ground.’ Ainsworth considers the expression ‘woven’ as answerable to what is said of our Lord’s garment, that it was ‘without seam.’ The *priestly robes*, both that of the high priest and those of the ordinary priesthood, were evidently typical of that divine righteousness, in which all the royal priesthood of Jesus Christ shall be at last arrayed, Rev. xix. 14. The *bell* and *pomegranate* are particularly examined by Pirie, vol. iii. 197—211. to which we refer; only remarking, that the sound of the Great High Priest, when he entered into heaven itself, there to appear in the presence of God for us, was heard on earth on the day of pentecost.

4. From verses 37—40. we have the description of the plate of pure gold affixed to the fore-front of the mitre, with this inscription, ‘Holiness to the Lord,’ or, as Ainsworth reads it, ‘The holiness of Jehovah.’ Having far exceeded our bounds, we shall not detain our readers farther, on the remarkable account we have of this investiture of the high priest, than to mention, that nothing could more strikingly point out to the Israelitish worshipper that another priest should arise, whom this inscription should truly become; for he is himself alone THE HOLY ONE OF GOD.

From the 40th verse Moses gets instructions as to arraying the ordinary priests, who were all to be anointed also, and consecrated to their office. None of the priesthood durst officiate without their proper garments, otherwise death should inevitably follow. In all this was plainly shewn, that the *comeliness put upon them* was not their own. They, poor sinful mortals, had no *holiness* but what was ty-

pically affixed to their forehead, or bound about their bodies: their mitre could be laid aside; their garments array another, for they were appointed by the law of a carnal commandment. But THIS MAN, who now officiated in the heavenly sanctuary, is arrayed with no borrowed, changing, humanly-constructed garments! Invested in the glorious garb of his own divine person and righteousness, he has an unchangeable priesthood. The more glorious and beautiful the garments of the earthly high priest were, the more clearly do they serve to point forth, how great the High Priest of our profession is.

CHAP. XXIX.—We are now called to examine a different kind of typical service; which still more loudly proclaims the necessity that another priest should arise. Aaron and his sons were called and appointed of God to the priesthood: glorious garments were prepared for them; but *their* pollution, and the divine holiness of their *antitype*, must be still more clearly displayed. And, indeed, what are the leading points in which all revelation centres? Are they not summed up in, 1. The divine glory and perfection of Christ; and, 2. The abominable defilement of guilty man; or the garments of the great high priest, and the filthy garments of Joshua. Before Aaron or his sons could minister in the priest's office, they must be *hallowed*; 'take one young bullock, and two rams without blemish, unleavened bread,' &c. then 'bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water,' ver. 4. This was the first step as to the consecration of the priest; and a very important one indeed! Their washings 'sanctified to the purifying of the flesh;' and when our Great Priest appeared, before he entered upon his ministration, he also was washed. It is wonderful how backward commentators have shewn themselves to attend to the constant reference to the Old Testament that appears in the New. Christ Jesus came the 'minister of the circumcision, to confirm the truth of God in the promises made unto the fathers.' He fulfilled every jot and tittle of that law, which was added in confirmation and illustration of God's promises. Would it really be believed, that men pretending to the strictest evangelical orthodoxy, would express themselves on our Lord's baptism by John in the following terms, 'Did he, the eternal God, then undertake so, to do? and can any one, who believes him to be God, hesitate or doubt that he did accomplish what he undertook?' Impossible! There is nothing that the mind of man is fitted to receive with more absolute certainty than this, 'I know that whatsoever God doeth, it shall be for ever; no thing can be put to it, nor any thing taken from it.' If Christ, then, fulfilled all righteousness, nothing can be added to what he did; and as the faith of him implies that the work which he so performed was for his people, as whose representative he spoke of himself at his baptism in the plural number, so it is impossible to believe him to be

God, and yet, at the same time, to doubt or call in question the all-sufficiency of his righteousness to justify the most ungodly of mankind.' See Simplex's Letters to Philophilos. Were ever plain words so twisted in order to be forced to say, what men wish they should. The simple account of the baptism of our Lord, as recorded by the Evangelists, is this: That as John was baptising in Jordan, 'then came Jesus also to be baptised of him; but John forbade him, saying, I have need to be baptised of thee, and comest thou to me?' And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him.' Matth. iii. 13—15. Keeping the sacred text before us, let us examine three things asserted by our letter-writer, who is only echoing what thousands have said before him. 1st, That Jesus is here *undertaking* to do something. 2d, That he spoke this as the representative of his people. 3d, That, as speaking in this capacity, he says, 'it becometh us,' &c. If our blessed Lord is here *undertaking* to do something not now doing, it is expressed in a manner never before done. He uses not one word implying an engagement, or seeming to have the most distant respect to any thing but what he and John are now doing. No logical subtilty can make more of the expression than this: 'I acknowledge the force of your objection, that you have need to come to me, but suffer this at present: all this condescension is necessary; for *thus*, by so doing, by you washing me, it becometh us to fulfil all righteousness.' Again, he is speaking as no representative, farther than all his people are connected in his sanctification; but words must lose their usual meaning, if *us* can here be applied to any others than himself and John. Lastly, To say that the *us* is spoken in connection with his people, and that in fulfilling all righteousness, they were connected, borders on doctrine truly profane. He alone finished the work given him to do, and of the people there was none with him. This righteousness fulfilled by him is imputed to them, but it is the Lord's doing, and marvellous it may truly be in our eyes. Our Lord appears in this transaction just about to enter upon his public ministry as the priest of God; and as the law, in the passage we are now considering, shadowed forth the righteousness of the Son of God, by the washing of the typical priest, Jesus, as the end of that law for righteousness, came to John's baptism, and while washed there, the voice from heaven proclaimed, that now the righteousness prefigured in the law was fulfilled; for 'This is my beloved Son, in whom I am well pleased.' It appears from the following part of the history, that Aaron was washed at the brazen laver, Exod. xxx. 18.

Thus washed from typical defilement, Moses is commanded to array Aaron with the sacred garments peculiar to his office. The *holy crown* mentioned verse 6. is, in the original, *Nezer*, that is *separation*: this crown, therefore, properly belonged to him who is *holy, harmless, undefiled*, and *NEZER*, *separated* from sinners. After being

thus arrayed, the holy anointing oil is to be poured on his head. This *anointing* is called *Mashach*, from which our Lord is called the *Messiah*, or *anointed*. Now, this anointing was fulfilled, when, as was foretold, the Spirit of God, in a bodily shape, descended and abode upon Jesus: this immediately followed his call, *This is my Son*, and his washing at John's baptism. Thus, immediately after, we hear him in the synagogue applying the words of Isaiah to himself, 'The Spirit of the Lord God is *upon me*,' (it descended and abode upon him), 'because the Lord hath *anointed me*,' &c. Isaiah lxi. 1. Luke iv. 18. 'Seventy weeks were determined till God should *anoint the most Holy One*,' Dan. ix. 25.

From the 8th verse we have the consecration of Aaron's sons to the ordinary priesthood; and here it may be proper to remark, that the word in the 9th verse, and wherever it occurs in the Old Testament, translated *consecration*, is literally in the Hebrew *filling the hand*, viz. with those parts of the sacrifice, which, after they were waved in the priest's hand, were burnt on the altar, verses 23—25.

The bullock is to be brought near, in the 10th verse. All the sin offerings for priests were *bullocks*, which was not the case with others, Lev. iv. 3. 23. 28. Aaron and his sons were then to lay their hands on the head of the bullock. This is a circumstance which is often mentioned afterwards, and of the highest importance. It sets before us the nature of the imputation of sin and righteousness. Isaiah's words expressly refer to this: 'The Lord *laid on him* the iniquities of us all.'

When the great sin-offering, Jesus Christ himself, suffered without the gate, the glorious design of this often enjoined precept was fully explained. Confession of iniquity was customary on this occasion: the form of Jewish confession is still preserved by Maimonides. 'I have sinned, I have committed iniquity, I have trespassed, and done thus and thus. I return in penitence before thee, O God, and thus do I make atonement.' The bullock is said, verse 11., to be 'killed *before Jehovah*,' thus pointing forth to whom the sacrifice was paid. In like manner, the Great Sacrifice was slain, *before, or in the sight* of Jehovah, for 'he gave himself for us, an offering and a sacrifice to God, of a sweet-smelling savour.' It was killed 'at the door of the tabernacle of the congregation.' This expression is often used; and whatever was done there, points to the fulfilment of it, as to be completed in the sight of all the people. The blood of this sin-offering was put on the horns of the altar, and the remainder poured out below it. The fat, &c. of the bullock was burnt upon the altar; and the flesh, skin, and dung, burnt without the camp, verses 12, 13, and 14. This sin-offering differed from ordinary sin-offerings, the blood of which was generally carried into the holy place. The design of it was evidently to consecrate the altar, which sanctified the gift. We frequently read in the law of

Moses, of 'the fat which is upon the inward parts,' which they were always enjoined to burn upon the altar. *Fat*, in scripture, is the emblem of the *heaviness* which is upon man's heart. Thus, we read of 'the heart of the wicked being as fat as grease,' Psalm cxix. 70. Jeshurun is said to have 'waxen fat and kicked.' 'Thou art 'waxen fat, thou art waxen gross, &c. then he forsook God,' Deut. xxxii. 15. Isaiah prophesies of Israel, 'Make the heart of this 'people fat, &c. lest they should understand,' Isaiah vi. 10. This fat, then, was a figure of the corruption and wickedness of the inward part, which was to be burnt by fire on the altar. In like manner, the *inward parts* is used for the heart and mind, see Psalm v. 10. lxii. 5. &c.: the *fat upon the inwards* appears to us, therefore, in a particular manner, to point out the evil heart of unbelief. In like manner, the word translated *kidneys*, is, elsewhere, properly called the *reins*, pointing out the very innermost recesses of the body, corresponding with, 'I the Lord search the *heart*, I try the *reins*,' &c. This gives a striking view of the perfection of the Great Burnt-Offering of the Son of God, purging, cleansing, and atoning for the most secret defilements of the human heart, and all its plagues. The language of Maimonides on this point is worth preserving. 'Therefore, the kidneys, and the fat which is upon them, and the caul 'that covereth the liver, were burnt unto God, to make atonement 'for the sins of man, which proceedeth out of the thoughts of the 'reins, and lust of the liver, and fatness of the heart, for they all 'consent unto sin.'

In verse 14. we have the first instance of that which frequently afterwards occurs, and on which Paul so strikingly comments, Heb. xiii. 11, 12, and 13. the burning of the flesh, his skin, and dung, without the camp. Dare any man, professing regard to the word of God, hesitate to acknowledge, after such an instance, that the most minute circumstance of the law had a most important figurative design. Thus far, then, we see how the law made men high priests who have infirmity, and who needed purging, atonement, and forgiveness first for their own sins; as the glorious end of all this priesthood, we have the Son, who is consecrated for evermore. In verse 18. we find the whole ram was to be burnt upon the altar, as a whole burnt-offering to Jehovah. The Hebrew calls it *an ascension*, because it went up by fire to God. This offering was a *savour of rest*, or, as Paul expresses it, a *sweet-smelling savour*, Eph. v. 2. Divine justice rested in the one offering of the Son of God, in whom the Father is well pleased. The *offerings made by fire unto the Lord*, prefigured the fire of divine justice which appeared in its fiercest flames, taking hold of the Son of God's love.

The second ram was for *consecration*. His blood was put upon the *tip of the ear, hand, and foot* of the priest. When this blood was put on the top of their right ears, it seemed to point out the sanctifying of their ears to hear the word from the mouth of the Lord, which they should teach unto the people, Ezek. iii. 17. 1 Cor. xi. 23. Isaiah l. 5. Mark vii. 33. The thumb of their *right hand* was touched with blood, that their work and administration might be blessed and sanctified by the blood of Christ, and so acceptable to God, Deut. xxxiii. 11. In like manner their *right foot*, that their walk and conversation might be sanctified by the same blood, Phil. iii. 17. Gal. ii. 14. With this blood of the ram of consecration, Aaron, his sons, and their garments, were sprinkled and sanctified.

The fat and portions of the second ram, which, in the first, were burnt on the altar, and offered for a *wave offering*. Of these *wave offerings* we shall afterwards have occasion to speak more particularly. We shall only observe here, that *persons*, as well as *things*, were sometimes *waved* before the Lord, Numb. viii. 11. For *wave*, the Greeks read *separate*; and, it is not a little remarkable, that this is the word by which Paul expresses his appointment to the work of an apostle, Rom. i. 1. ‘*Separated* unto the gospel of God.’

In verse 26. we find, that the part given afterwards by the law to the priest, Levit. vii. 34. is here assigned to Moses. The breast and shoulder consecrated as the *wave offering*, were also called *heave offerings*, because they were heaved up, and thus given to the Lord. In the 29th verse, we are told that the holy garments now consecrated, in which Aaron was invested, should afterwards descend to his son, who was to officiate in his stead; but, before he should enter into the holy place, he should be *seven days* arrayed in the garments. By comparing this passage with Levit. viii. 33. and 35. we find, that these *seven days* they were to abide at the door of the tabernacle of the congregation, day and night, to keep the watch of the Lord. It is thus evident, that they entered on the *eighth* day: on this circumstance we need not enlarge, as the reader who has paid the least attention to our remarks on the number *seven*, will be at no loss to discover the fulfilment of this at our Lord’s ascension; and here, again, let us record the words even of a Jewish Rabbi: ‘Great is the Sabbath day, for the high priest entereth not upon his service, after he is anointed, until the Sabbath pass over him, as it is written in ‘Exod. xxix. 30.’

What is called the ‘*holy place*’ in verse 31. is evidently the courtyard of the sanctuary, from verse 32. compared with Levit. viii. 31. The *stranger* in verse 33. is one not of the lineage of the priesthood. All that remained till the morning was unlawful to be eaten, as polluted, and so to be burnt, Levit. vii. 18, 19.

Verse 36. directs Moses to offer a sin-offering every day for *atonements*, viz. for Aaron and his sons and the altar. The original word is sometimes translated *expiation*, *propitiation*, *reconciliation*. It implies, not only the turning away of the wrath of God, but his covering transgressions. There was one day annually, which we shall afterwards be led to examine, called *the great day of atonements*, Lev. xvi. 30. The altar, by this *atonement and cleansing, every day*, which verse 37. tells us means *seven days*, was to be an *altar most holy*, in the original *holiness of holinesses*. It was not only holy in itself, but sanctified the gifts which were offered upon it, and thus was a figure of Him, who is called the *holy of holies*, Dan. ix. 24. ; who sanctified himself for his church, and who, though he knew no sin, became a sin-offering for his people. He is the true altar, Heb. xiii. 10., which sanctifieth all his people's offerings to God.

From the 38th to the 42d verse, we have the institution of the daily morning and evening sacrifice. It was accompanied with an offering of flour and oil, more fully mentioned afterwards, as the *meat-offering*. This was a continual burnt-offering, 'at the door of the tabernacle of the congregation where I will meet with you.' Christ was the end of this law for righteousness, when he suffered without the gate ; and because of his sacrifice, God meets with and speaks with his people. *There*, viz. in this burnt-offering, God met with the guilty, and sanctified his tabernacle by his glory. It was his glorious presence which truly sanctified the congregation and altar, as well as Aaron and his sons. And thus it became God's tabernacle, when he *dwelt* and foreshewed his being made flesh and *dwelling* among his people, in that body which God prepared for him, and which was truly sanctified by his glory ; for that *holy thing* which was born of the Virgin, was called the Son of God. It is to be noticed, that the Hebrew word here translated *dwelt*, is *Shacan*. Thus the divine glory in which he *dwelt* among his people of old, which resided between the cherubim, and which the whole congregation were repeatedly honoured to see, at the door of the tabernacle, was called *Schechinah*. By this display of God, they were taught to look forward to the time when *his glory* should visibly appear *dwelling* among men. By this *Schechinah*, the God of Israel, who redeemed them from Egypt, was known as *dwelling* among them.

CHAP. XXX.—The first ten verses of this chapter give us a particular account of the *altar of incense*, one of the most interesting articles in the holiest of all, within the veil. It is called the altar of *incense*, or *perfume*, because the odours offered on it were resolved into *fume* or *smoke*; and thus we read of a *cloud* of incense. It was to be made of *shittim-wood*, which the Greek correctly translates, *incorruptible wood*. It was to be overlaid with *gold*, verse 3. and is therefore called frequently the *golden altar*, Numb. iv. 11. Rev. viii. 3.; in like manner as the altar of sacrifice, being covered with *brass*, is called the *brazen altar*. This altar had also a crown of gold; and was an eminent type of his divine glorified person, as the *incense* was of his intercession. But as the *brazen* altar respected his appearance and ministration on earth, when he gave himself for us; so the golden altar respects his office in heaven, where he ever liveth to make intercession for us. Therefore is it within the veil; and therefore has it a crown of gold; for he who now pleads, the advocate of his guilty people, is crowned with glory and honour at God's right hand for evermore.

This altar was to be placed before the mercy seat, ver. 6.; for because of the incense of this altar, mercy flows to the guilty. Nay, more, because of this incense, God *meets* with his people. The Greek translates this passage, 'I will be known to thee there.' The Chaldee says, 'I will prepare my word for thee there.' The great use of this altar was to point out the acceptance of the prayers of the people of Christ, through his all-powerful intercession; and the consequent *meeting*, or *communion* which they have in prayer. On this account, their prayers are compared to incense, Psal. cxli. 2. Aaron is commanded to burn sweet incense on this altar every morning and evening at the dressing of the lamps; and all strange incense is prohibited, that is, all incense not compounded as the Spirit of God directs downwards. And here we may remark, that as the sweet-smelling savour of this incense, respected the divine righteousness of Christ also, the smallest *mixture* of any thing in our prayers with this righteousness, is *strange incense*, and death is the consequence. It is most remarkable how carefully all corruption of this righteousness is guarded against in the law of Moses. Atone-ment was to be made on this altar only once a year, viz. on the tenth day of the seventh month, Lev. xvi. 18. 29. 30, as to which we shall there speak more particularly.

From the 12th to the 16th verse of this chapter, we have an account of a very remarkable institution of the law, 'the ransom of the soul by money.' We have the best authority to say, that 'the redemption of the soul is precious,' and that 'no man can pay to God a ransom for his brother;' yet it is here particularly enjoined, that when the people were summed or numbered, every one was to pay a ransom for their soul to the Lord, that no plague might be upon them. The numbering of the people had a particu-

lar respect to them as God's people : in this sense we read of ' God writing up his people,' Psal. lxxxvii. 6. ; and by this ransom, they were reminded, that they are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. When David numbered the people, 2 Sam. xxiv. 9. 15. the plague here threatened was executed, both because it was done when it ought not ; and it would also appear that the ransom had not been paid. The price of the redemption of all, was half a shekel of the sanctuary : the poor gave no less, the rich no more ; plainly pointing out that all classes stand on a level before God ; their sins equally great, and the ransom equally precious.

. From verse 18. to 21. we have the particular directions for making the *laver of brass*. This was an eminent figure of that fountain which was opened in the fulness of time for the house of David, and the inhabitants of Jerusalem, for all manner of sin and ' uncleanness,' Zech. xiii. 1. The situation of this laver, so near the altar, remarkably typified the intimate connection between the blood and spirit of Christ ; the one for atonement, the other for sanctification. By the blood of the altar we are reminded of the blood of the new covenant, shed for many, for the remission of sins ; and by the water of the laver, the washing of regeneration, and the renewing of the Holy Ghost. None durst enter the tabernacle, whose sins were not atoned.

Leaving the *court* we shall now enter the first tabernacle, the holy place ; and as none durst enter there of old whose sins were not atoned at the altar, and their bodies washed at the *laver* ; so none shall enter the true tabernacle, which the Lord pitched and not man, but those who are purged by Him who is the true *altar* and *laver*, even ' him who came by *water* and *blood* ; not by *water* only, but ' by *water* and *blood*. For he that saw it bare record, and we know ' that his record is true.' This laver is never mentioned without its *foot* ; and his being so uniformly taken notice of, shews that the Holy Ghost had a very important object in view by the *foot* of the laver. It has been shewn by Hallet and others, that the foot was that *pipe* by which the water was conveyed into the laver ; that living water which proceeded from under the temple, in after ages, the *troubling* of which at the feast of tabernacles, was among the last of the Old Testament miracles. See *Bib. Sac.* At this laver, the priests washed before entering on their daily ministrations. Solomon made ten lavers, but these were intended for washing the sacrifices. But what corresponded more properly with the laver of the tabernacle, was the *molten sea*, 1 Kings vii. 38. ; with a reference to which we read of a ' sea of glass like crystal, before the throne,' Rev. iv. 6. Washing at this laver, was a statute for ever to the priests ; plainly shewing, that this washing had respect to the washing of the Great High Priest ; and in like manner, when Christ's elect are ' washed from their sins in his blood, they are made kings and

‘ priests unto God.’ When the *royal priesthood*, to whom Peter writes, have ‘ their hearts sprinkled from an evil conscience, and their ‘ bodies washed with pure water,’ they draw near in the worship of God’s house. The remarkable language of the Great High Priest, Psal. xxvi. 6. has evidently a respect to this subject.

From the 23d verse of this chapter, we have an account of the holy oil and ointment so much spoken of throughout the law and the prophets. The materials were most precious, savoury, and highly esteemed. Myrrh, cinnamon, calamus, cassia, and olive oil, were among the richest spices of the east ; and their being carefully compounded, points forth the unspeakable preciousness of the Holy Spirit, with which all Christ’s people are anointed. We have already hinted, that this as well as the preparation of the incense from verse 34. to the end, pointed out the influence of the Holy Spirit, which are neither few nor small, and the purity of the divine righteousness.

We have now glanced at the leading particulars of the *law of Moses*, as far as revealed to him during his first ascension to the mount ; nor can we shut this section, and glance at what we have written, without remembering the prayer of the church. ‘ Open (*un-veil*) mine eyes, that I may see wondrous things out of thy law.’ It was one of the great charges against Israel of old, ‘ I have written ‘ to him the *great things* of my law, and they were counted as ‘ a strange thing,’ Hosea viii. 12. GREAT THINGS INDEED the law contains ; but, alas ! how little of them do we understand ; yet let us not be discouraged in digging for this hidden treasure ; the pearl is of great price, and will amply repay our labour. We have great encouragement to enter into the earthly sanctuary, when we have such guides and instructors as the Lord himself and his apostles. The veil is rent in twain ; the way into the holiest is made manifest ! Moses sleeps with his fathers, and not a pin or cord remains in his tabernacle. Yet, in the words of inspiration, we see that tabernacle as it stood ; and we examine it in the book of God, as men examine a model, or pattern of things in the heavens. To undervalue the *earthly* sanctuary, is to manifest that we have little concern about the *heavenly*. To disregard Moses, is to despise Jesus Christ. For, if we hear not Moses and the prophets, neither would we be persuaded, though one rose from the dead !

CHAP. XXXI.—In the preceding chapters we have recapitulated the principal articles of divine service in the worldly sanctuary ; and Moses is now informed that God had divinely fitted and qualified two men, *Bezaleel* and *Aholiab*, for the execution of this great work : *BEZALEEL*, *the shadow of God*, and *AHOLIAB*, *the tabernacle for the father*. They were called *by name*, that is expressly called, and appointed for this work. That both were types of the great architect of the heavenly tabernacle, which the Lord pitched and not man, their very names sufficiently evince. Indeed, we cannot be too attentive to the names of the Old Testament types. *Bezaleel*, the figure, or shadow of God, was the *seventh* from Judah, as *Enoch* was the *seventh* from Adam. He was to finish and complete the tabernacle, which shall be done on the *seventh*. He was ‘filled with the spirit,’ a very strong expression indeed ! and most manifestly pointing to Him who received not the spirit by measure. When Jesus Christ is spoken of, in the character of the builder of his church, it is said, that ‘in him are hid all the treasures of wisdom and knowledge ;’ in like manner, *Bezaleel* of old was filled with the spirit, as the spirit of wisdom, understanding, knowledge and workmanship. Ye are his ‘workmanship,’ says an apostle to a Christian church. All the wisdom of *Bezaleel* in framing the earthly tabernacle was but a *shadow*, as his name bears, of the wisdom of Jesus Christ, in building, framing, cementing and joining together his great tabernacle. Indeed, however little attended to by men, there is more of divine wisdom manifested in framing and joining together a church of Christ on earth, than all the tabernacle of Moses displayed.

From the 13th verse of this chapter, we have the law of the Sabbath again enjoined. We shall egregiously err, if we suppose, that the different subjects here treated of, are thrown together at random, or by chance. For the same reason that *Bezaleel*, the *seventh* from Judah, was made choice of, the law of the sabbath is connected with the tabernacle. *Verily, my Sabbath ye shall keep, for it is a sign, &c.* verse 13. The *verily* affixed, points not only to the truth, but the importance of this precept. When it is here, as in many other texts, declared that the Sabbath is a sign, it is wonderful that men calling themselves *Christians* attend so little to the thing signified by this *sign*. Nay it is still more remarkable, that in all the numerous treatises on the Lord’s day, we should hear so little of the reason here given for its observation : ‘it is a sign,’ nay farther, it was instituted for this purpose, ‘that ye may know that I am the Lord ‘that doth sanctify you.’ All the sanctification of the Lord’s day proceeds from the Lord of the Sabbath. He sanctified it, not man ; man is defiled, and can sanctify nothing ; but the Holy One of Israel set apart and sanctified it as *his* day ; and he sanctifies his Israel, to keep and enjoy this day with him. ‘This is the day the Lord hath

‘appointed; in it we will be glad,’ &c. Now he who sanctified the day, did so as a sign of another day, in which all his Israel sanctified by him shall keep a Sabbath to the Lord. Paul says, ‘There is therefore the keeping of a Sabbath remaining for the people of God.’ On earth, none can keep the Sabbath, but those whom Jesus Christ sanctifies through the truth. *Abstaining from work*, was and is a necessary duty on that day; but not as men have often said, that thereby we *sanctify* the Sabbath; we do so, as an evidence that we believe in Him who rose from the dead having finished the work given him to do.

God, having now finished the communing with Moses, committed to him his divine, holy, just and good law, written and engraven by himself on two tables of stone, a transcript of the eternal rule of righteousness.

CHAP. XXXII.—It is difficult to say, which is the most remarkable lesson set before us in this chapter, the deceit and desperate wickedness of the human heart, or the wonderful long-suffering of God. Moses was still employed in receiving from God the living oracles; the mountain still burned with fire, Deut. ix. 15.; and the people are found in rebellion against God, and saying to Aaron, ‘Up, make us gods, who may go before us; for as for this Moses, who brought us out of the land of Egypt, we wot not what is become of him.’ The nature of this idolatry is frequently misunderstood: we are not to suppose, that the Israelites supposed a golden calf was their saviour and redeemer; they looked for Moses, to bring them a form of worship, and some visible sign of God’s presence among them (as they afterwards enjoyed in the tabernacle): but as he came not, they wished to institute divine worship, and that similar to what they had seen in Egypt; for it is said, that ‘in their hearts they turned back into Egypt.’ On comparing the simple narration of events here set before us, with Acts vii. 39—41. it is evident that they wished a substitute for Moses to be the representative and agent to them for God. It is said they brake off their ear-rings, ver. 3. We have already seen that these ear-rings and jewels were connected with the worship; see Gen. xxxv. 4. Thus God complains of Israel, that the ear-rings and jewels, wherewith he had decked them from the spoils of the Egyptians, they took and made images, committing whoredom with them, Ezek. xvi. 11, 12. 17. The word of God and ordinances of his house, are the ornaments of the church, Prov. i. 8. 9.; and when these are perverted, we are as guilty as the children of Israel. Aaron of these *household gods* formed a molten calf, one of the chief objects of Egyptian worship. So changing their *glory*, viz. that glorious representation of the divine glory on the mercy-seat, into the form of an ox that eateth grass, Psal. cvi. 19, 20, and 21. saying to this idolatrous image, ‘These

‘ be thy gods, who brought thee out of the land of Egypt,’ language only befitting the Holy One of Israel, who says, ‘ I am thy God, who brought thee,’ &c. It will not escape notice, that this first public idolatry of Israel exactly corresponds with that of Jeroboam, who, in the same manner, taught Israel to sin. He made two *golden calves*; he erected them in Dan and Bethel, where the *glory* of Israel had formerly been placed; and he taught them to sin, as to their Redeemer, saying, ‘ These be thy Gods,’ &c. see 1 Kings xii. 28. The great ground of Israelitish idolatry, in the wilderness, and in the days of Jeroboam, was the same; they were led aside from the true redeemer from Egypt, by a false image. From the 5th verse it will appear obvious, that the error of Israel respected their Mediator and Redeemer; that they meant their calf as a representation of Christ. Aaron built an altar before this image, thus publicly professing the doctrines of atonement; and at same time proclaiming a feast *to the Lord*. It was a religious feast, a feast to the Lord; but this God considered an offering unto devils, after whom they went a-whoring, Lev. xvii. 7: In like manner, Jehu was zealous for Jehovah, while yet he was keeping Jeroboam’s calves, 2 Kings x. 16. 29. How often will men called Christians in our days, profess great zeal for the honour of Jehovah, while *the work of their own hands* is their god? All worship, however devoutly gone about, or professedly from zeal for and love to God, which is connected with our own doings and devices, is idolatry, in its grossest form. Many, who reprobate the sin of Aaron in the loudest terms, are treading closely in his footsteps. The 6th verse gives an awful view of their iniquity. ‘ The people sat down to eat and drink,’ or, to speak in modern language, sat down to the Lord’s supper; they professed communion with him in the sacrifice of atonement, and rose up to spiritual whoredom, idolatry. The word translated *play* is used Gen. xxi. 6. for laughing and rejoicing; it is the same word, by which David’s *dancing* before the ark is expressed, 2 Sam. vi. 16. and 1 Chron. xv. 29. It alludes to the custom among the nations of old, of dancing and rejoicing around the images of their gods. We shall only farther observe, that the use made of this transaction by Paul, 1 Cor. x. 7. plainly shews, that there is great room for the exhortation. ‘ Neither be ye idolaters,’ &c. We may not probably erect a golden calf; but if we worship another Jesus than him whom the apostles preached, we are as great idolaters as Israel of old.

There is in all this transaction, a striking picture of what we have too much access to see a corresponding part of. Now that Jesus, the Mediator of the new covenant, is in the heavenly mount, having assured that he will come again, and erect his tabernacle among men, the general outcry is, 'Where is the promise of his coming?' they think that the Lord is slack concerning his promise, and thus they proceed to idolatry. The hour is fast approaching when our Great Mediator will return from the mount, and execute the fierceness of his anger. The intercession of Moses in this passage is most beautifully expressed, see Isaiah lix. 16. and Psal. cvi. 23. ; and the whole history gives us the clearest view of the office of the Son of God, as well as the character of his people in all ages, a stiff-necked and rebellious people. 'Moses his chosen stood before him in the breach.' He who redeemed his people by dying for their sins, now stands before God in their behalf; and while wrath is about to burst forth, we have an advocate with the Father, Jesus Christ the righteous. The breaking of the tables of the covenant, those stones which were *the work of God*, in distinction from those which were afterwards made by Moses, was evidently to set before Israel the nature of their rebellion, and their breach of the law of God. For it is plain from the manner in which Moses rehearses the circumstance; Deut. ix. 16. that it was not done hastily or unadvisedly, but he did it doubtless by divine instigation, before the eyes of the people.

Moses then took the object of their idolatry, brake it small as dust, burning it in the fire, and threw the dust of it into the water which descended from Horeb, and made the Israelites drink of it. This circumstance compared with the water of purification, and the water that causeth the curse, will remind the reader of Numbers v. 17. 19. The water mixed with the dust of their idol, descending into their bowels, was a fit representation of the curse of the law which they had broken; while mixed with the water of the rock of Horeb, they were led to see whence justification could only flow. Moses then interrogates Aaron, 'What did this people unto thee that thou had brought so great a sin upon them?' It seems not unlikely, that there is in this transaction likewise a figure of the perverting use which Israel afterwards made of the Aaronical worship, before Jesus the Mediator came down the first time from the mount. The account which Aaron gives of the people, is a very just and faithful picture of the human character: 'The people are set on mischief.' It has been justly remarked, that the terms in which Aaron makes his excuse for his transgression, is not a little similar to that of Adam. The text tells us, verse 4. that Aaron fashioned the idol with a graving tool; but he says, 'there came out this calf,' verse 24. Aaron's iniquity was considered in a very aggravated view by heaven; and he was also spared by the intercession of Moses. In verse 25. we are told that Aaron had made the people *naked* to their shame among their enemies. Some think that this *nakedness* was literal, as we know that it was a common practice

in heathen worship to strip themselves naked; but the text seems capable of a simpler, and more consistent meaning. *Naked*, in the language of prophecy, is not only applied to clothing, but to ornaments, and particularly the exposing of nakedness is expressive of the effects of idolatry. By an attentive comparison of Ezek. xvi. 36, 37. xxiii. 18. 29. the meaning of the expression may be understood. When we read that Ahaz 'made Judah *naked*,' 2 Chron. xxviii. 19. we cannot suppose he literally stripped them of their clothes, but when it is added, 'and transgressed against the Lord,' the nature of the nakedness is obvious. A church is *naked* and exposed to her enemies, when she is despoiled of that which is her glory and covering: 'Blessed is he that watcheth and keepeth his garments, lest he walk *naked*, and they see his shame,' Rev. xvi. 15. *Naked* is a term synonymous with *open* and *exposed*. Thus we read: 'All things are *made* and open to the eyes of him with whom we have to do.' Now the open idolatry of Israel, stripped them *naked* of that which was their covering, and exposed their shame among their enemies.

We are told, verse 26. that Moses stood in *the gate*, viz. the open place of judgment, Gen. xxxiv. 20. Deut. xvii. 5. Ruth iv. 1. 11. when a very awful scene took place; a grand separation is made in answer to the call of Moses, Who is on the Lord's side? The tribe of Levi, the priests of God, joined Moses, and at the commandment of God executed his judgment on their idolatrous brethren,—a glorious earnest of what shall take place, when the armies of heaven, clad in their white or priestly robes, shall follow the word of God, where in righteousness he shall judge his enemies. The *Levites* were thus consecrated to the Lord for this service of zeal to his cause; and thus obtained the blessing here promised, and pronounced by Moses, Deut. xxx. 9, &c. The tribe of Levi (*joined*) thus wiped out the stain of their father's sword, in connection with Simeon, by which he then lost the blessing, Gen. xlix. 5. 7. Moses again exercises the office of mediator, interceding for the people. His intercession in this case is very remarkably expressed, and has given rise to a very absurd mode of interpretation; his expression, ver. 32. 'and if not, blot me I pray thee out of thy book,' has been compared with Paul's words, Rom. ix. 1, 2, 3. And Moses is supposed to offer to lay down his life, (say some), or (as others suppose), to renounce his title to eternal life, as a ransom and atonement for Israel; in the same manner as Paul is supposed to be wishing himself *accursed* from Christ, as a propitiatory victim for his Jewish kinsmen. The very idea is highly repugnant to revelation, and, instead of placating the Almighty, would doubtless be an act of high rebellion. Moses had been *enrolled* in the book of God as his vicegerent in leading the Israelites into Canaan. God had promised his divine presence and support in this great work. Moses intercedes for forgiveness to them; and if not, but should God's threatening of consuming them, and withdrawing his presence, he prays to be blotted out, or to resign his office. The answer of God to Moses makes this very

clear: 'Whosoever hath sinned against me, him will I blot out of my book; therefore go, *lead* the people to the place of which I have spoken unto thee. Behold, mine angel shall go before thee,' &c. God executed his threatenings accordingly: all that generation fell in the wilderness; God awfully visited their iniquity upon their own heads. As we have mentioned Paul's words, Rom. ix. 3. it may be proper to mention, that text should certainly be read, 'For I *once* or *formerly* wished myself accursed, or anathematised from Christ, as well as my brethren and kinsmen according to the flesh.' Paul had continual sorrow for them, because they were now enemies to the gospel; they were under the influence of the same temper of mind which managed him when he persecuted the church of God. We shall only farther observe on the history in Exodus, that this idolatry, though thus punished, was but an earnest of what often afterwards appeared; 'God gave them up to worship the host of heaven.'

CHAP. XXXIII.—In entering upon such important portions of scripture as this chapter, we are apt to forget the design of our pages, which is merely to trace a faint outline of the apparent design of the Spirit of God in what is recorded, and not to enlarge. In the intercession of Moses, which we have just been considering, we find him pleading on the Lord's promise to the fathers. This chapter therefore opens with the Lord's commandment to Moses, to 'depart and carry up the children of Israel to the promised land; that an angel, not the angel Jehovah, should be with them to drive out the inhabitants, but that his *divine presence* should not go among them. There is therefore no farther use for the tabernacle, nor ordinances of service. The reader will observe, that the Lord calls them not 'my people,' which is the term of his covenant; 'they shall be to me a people;' but merely, 'the people whom thou hast brought.' Such threatenings of withdrawing his presence, we are to consider as language similar to what the Spirit saith to the new testament churches, 'I will spue thee out of my mouth.' In the 5th verse, God commands the people to put off their ornaments. We have had frequent occasion to mention these ornaments as being connected with worship. It is remarkable that the Greek Septuagint translates this passage, 'Put off the garments of your glory;' and it plainly appears, that the putting them off was connected with the removing of the tabernacle. In verse 7. we find Moses removing the tabernacle, and pitching it without the camp. This was not the *great tabernacle*, the pattern of which Moses received in the mount, for it was not yet erected, see chap. xxxvi. The Greek reads this verse, 'And Moses took his tent,' &c. It appears to have been a temporary erection, where the Israelites had been accustomed to worship, above which the pillar of fire and the cloud had rested, where Moses inquired of the Lord, and where he had administered justice to the people. The removal of this tent to a distance, was an important proof to them of the Lord's heavy dis-

pleasure, and that he was now withdrawing from among them. Moses called it now 'the tabernacle of the congregation,' and all who sought the Lord went out to this tabernacle, without the camp. This is the text, to which Paul directly refers, or which, we may rather say, he directly quotes, Hebrews xiii. 13. 'Let us go forth therefore unto him, without the camp, bearing his reproach.' It is remarkable, that those only who sought the Lord went out, or, as Paul says, 'Let us go forth to him.' This going forth, was a public profession of adherence to Jesus Christ, and furnishes a fresh instance of the great design of all God did with Israel, which was nothing else than to teach and preach Jesus Christ to them. Although nothing is said on this subject, the words of Moses incline us to believe, that going forth on this occasion subjected them to reproach. And we may lastly observe, that what is here recorded, confirms us in the opinion, that the whole of this part of the history of Israel, is a figure of what took place with their posterity, when they filled up the measure of their iniquities, and God's tabernacle was removed from their camp; for it was on this occasion that Paul says to the faithful remnant among the Jews, *Let us go forth to him, &c.*

The place of God's worship being thus withdrawn, Moses, the leader of the people, and faithful servant of Jesus Christ, leaves also that camp which had been polluted by their idolatry, and proceeds to the tabernacle. When the people observed Moses also leaving them, they stood every man in his tent door, and anxiously looking after Moses, to see what would follow until he entered the tabernacle; when that glorious symbol of God's presence, that which led those who sought the Lord to go forth, the CLOUDY PILLAR, descended and talked with Moses. Here was a grand display of the God of Israel, in opposition to all idols, Jesus Christ himself foreshewing that important time when he should visit and redeem his people, appearing before the eyes of all Israel, as the CLOUDY PILLAR, descending to the door of the tabernacle, and there talking with Moses. Three things are here most wonderful. 1. The CLOUDY PILLAR. Nothing could foreshew the manifestation of God in flesh more gloriously than this appearance. That PILLAR OF FIRE, which had been their guardian and conductor from Egypt, which had appeared on Mount Sinai, in all the splendour of divine majesty, appearing clouded to their wondering eyes, it was a godlike pledge of what took place in the fulness of time, when the only begotten from the bosom of the heavenly father clouded the brightness of his glory in flesh and blood. When Jesus Christ appeared in the likeness of sinful flesh, this cloudy pillar was seen, and that, 2. Descending to the door of the tabernacle of the congregation. Let us think of the everlasting God, whose voice now shook the earth at Sinai, lying a babe from the womb of the virgin; let us see him going about, hungry and thirsty, weary and destitute, saying, 'The foxes have holes, and the birds of the air have nests, but the Son of Man

‘hath not where to lay his head;’ let us see this same persecuted and despised *man of sorrows*, healing the sick, casting out devils, calming the raging sea, and raising the dead, and above all **PREACHING THE GOSPEL TO THE POOR**, and we shall then see the **CLOUDY PILLAR descending**; and, 3. Talking with Moses. It was ‘**THE WORD** which was made flesh and dwelt among us,’ of whom, says John, ‘we beheld his glory, the glory as of the only begotten of the father, full of grace and truth.’ When the people saw this **CLOUDY PILLAR** at the door of the tabernacle, they rose up and worshipped. It is plain here, that they were taught to know, that he who thus appeared was God himself, the only object of worship. They were yet suffering under divine displeasure for forgetting his words who said, ‘Thou shalt have no other gods before **ME**,’ and therefore they worshipped as knowing that he who spake these words, now appeared before their eyes as a **CLOUDY PILLAR**, at the door of the tabernacle. We must again entreat our readers attention, in the most particular manner, to the words of the 11th verse: ‘And the Lord, viz. in the *cloudy pillar*, spake unto Moses face to face, as a man speaketh unto his friends.’ We shall afterwards have occasion to notice this *nearness* and *intimacy* of communication, as that which distinguished Moses from all succeeding prophets; at present, we remark, 1. That in this close and intimate communication with Moses, all Israel had a grand view of the nearness of that intercourse between God and guilty man, which should take place, when in the last days God should speak to them, ‘in his son,’ Heb. i. 2. This glorious communication should indeed be ‘as a man speaketh’ unto *his friend*, a revelation of the highest *friendship* to the children of men. 2. This same Moses, who was thus honoured with intimate communication with the **SON OF GOD** in the **CLOUDY PILLAR**, was honoured with an interview with the same divine person, when his glory was *veiled* not in a *cloud*, but in the likeness of sinful flesh. Our readers will remember a communing which took place on the Holy Mount, of which Peter, James, and John, were witnesses. We shall only add, that it is not improbable, the subject of the friendly communication at the door of the tabernacle, and on the Holy Mount, was pretty much the same, ‘*The decease which he should accomplish at Jerusalem.*’ If any are disposed to doubt this, let them attend to such parts of this conversation as are recorded in the following parts of this chapter, which we shall now proceed to examine.

Moses, in the 12th verse, enters upon the most interesting subject, by what means God would bring up his people to Canaan. He had withdrawn his presence from the camp: there was no more intention of erecting his tabernacle; God had only promised, ‘I will send *an angel.*’ Moses knew well his own total unfitness for this great work, and, said he, ‘thou hast not let me know by whom thou wilt send.’ Divine revelation to Adam, Abraham, and all

the fathers, had foreshewed that in the fulness of time God would send forth his son; it was the promise of his gracious presence, which encouraged Moses to undertake his office; if that promise is withdrawn, if the Great Angel himself did not accompany them, Moses foresaw their ruin; therefore he thus begins his interesting inquiry: Let me know *by whom thou wilt send*. In like manner, in the 13th verse, the same inquiry is thus expressed, 'Show me *now thy way*, that I may find grace in thy sight.' God's WAY is the same with his SENT, whose goings forth have been of old from everlasting. Solomon thus describes him, 'Jehovah possessed me, *the BEGINNING*, his WAY, before his works of old,' Prov. viii. 22. ; and he thus speaks himself, 'I am THE WAY, the TRUTH, and the LIFE,' John xiv. 6. Guilty sinners are described as 'wandering in *the wilderness in a solitary way*; they found no city to dwell in; *hungry and thirsty*, their souls fainted within them; then they *cried unto the Lord in their trouble*, and he delivered them out of *their distresses*; and he led them forth by the *RIGHTEOUS WAY*, *that they might go to the city of his habitation*,' Psal. cvii. 4—7. He appeared as God's WAY, when he consecrated 'a new and living WAY through the vail, that is to say his flesh.' The gospel, pointing to him, proclaims to wandering sinful man, 'This is the WAY, walk ye in it.' 'It is the WAY of holiness, consecrated by his blood, and the ransomed of the Lord walk there. In answer to this request of Moses, God most graciously replies, 'MY PRESENCE shall go with thee, and I will give thee REST.' The truth and hope of the gospel were never more strikingly expressed. MY PRESENCE, or FACE, was an expression, by which the Son of God was well known under the Old Testament. Our first parents hid themselves from the *Presence of God*, viz. from Jesus Christ, Gen. iii. 8. In like manner, 'Cain went out from the *Presence of the Lord*,' Gen. iv. 16. viz. from the place of his worship, where the symbol of his *Presence* stood. For this reason, the holy place is called *the secret of his PRESENCE*, Psalm xxxi. 20. The prophet Isaiah expressly denominates Jesus Christ, 'the *Angel*, his *Presence*,' Isa. lxiii. 9. He is *God's Presence*, before whom, when he ariseth, his enemies shall be scattered, Psalm lxviii. 2. ; for Paul tells us, they 'shall be punished with everlasting destruction from the *Presence of the Lord*,' 2 Thess. i. 9. while his people shall enjoy 'times of *refreshing*,' (viz. in the great Sabbath, the antitype of that in which God rested and was refreshed) from the *Presence of the Lord*; for when he comes the second time to shake terribly the earth, he will destroy Antichrist, and give 'the kingdom and greatness of the dominion, *under the whole heaven*, to the people of the *saints of the Most High*, and they shall reign.' In this way shall this promise to Moses be completely fulfilled, 'and I will give thee *rest*.'

Moses, convinced that without the guidance and protection of Jesus Christ himself, all would be in vain, replies, 'If thy *Presence* go

‘not with us, carry us not up hence;’ and he proceeds to mention in verse 16. that *Presence* as the glorious distinguishing excellency of Israel, as it is indeed of the church of God in all ages. If the question is asked, How is the church of Christ to be known? Is it not by this, that *he* goes with them; this separates them from all people; by this ‘the people dwell alone, and are not numbered among ‘the nations.’ ‘God in the midst of her,’ was the glory of the old testament church; and on every little dwelling place of Mount Zion, to this day, *his glory is her defence*; for ‘where two ‘or * three are gathered together in his name, there is he in the midst ‘of them,’ Matth. xviii. 20. This separation of the church of God is thus expressed, ‘And they were all, with *one accord*, in Solomon’s ‘porch; and of the rest durst no man join himself to them, but the ‘people magnified them; and believers were the more added to the ‘Lord, multitudes both of men and women,’ Acts v. 12–14.

In the 18th verse, Moses makes the following most remarkable request, ‘I beseech thee shew me thy glory.’ The exact nature of this request has been variously considered. Moses had seen more of the divine glory than any man had before him: the display of that glory at Sinai, and even in the *cloudy pillar*, were very wonderful discoveries of the glory of God. From the Lord’s reply in the 20th verse, ‘no man shall see my face,’ it seems probable that Moses wished a more visible discovery of the manifestation of that glory which should be made in the human nature of the Son of God. Thus the Psalmist, evidently alluding to that period when mercy and truth should meet together, and righteousness and peace kiss each other, says, ‘Surely his salvation *shall be* near them that fear him, that glory may be seen tabernacling in our land,’ Psal. lxxxv. 9–13. No man can behold the glory of God, for he ‘dwelleth in ‘light which no man can approach unto, whom no man hath seen ‘nor can see,’ 1 Tim. vi. 16. The FACE of God was not visible to guilty man, till the holy thing was born of the virgin, when Jesus of Nazareth, EMMANUEL, that is, God with us, manifested forth his glory; he alone from the bosom of the Father declared him; he could say, ‘he that hath seen me, hath seen the Father;’ the divine glory shone forth in him, for he is ‘the brightness of his glory, and ‘the express image of his person,’ Heb. i. 2. Moses’s request seems therefore plainly to point to a more clear revelation of this discovery of the glory and face of God. The answer is very remarkable: it may be thus paraphrased: “Until my manifestation in flesh, no man can see my face, but I will make that in which my glory is *then* to be displayed, to pass before thee. You are mistaken, Moses, if you suppose that the manifestation of my glory in flesh is to be of an outward visible splendour. No; when they shall see me, they will see no form nor comeliness in me to be desired; but I will make pass before

* We shall take another opportunity of examining the old *catholic* explanation of this text, which has lately been adopted, viz. that this text means, two or three church officers.

you that glory, which they who shall be honoured to see the only begotten of the Father, will alone behold *the fulness of grace and truth.*"

In the 19th verse, the Lord sets before Moses that in which his glory consists, the manifestation of his name and character as displayed in the Son of his love: 'I will make all my *goodness* pass before thee,' &c. It is very remarkable, that the unspeakable gifts of God, Jesus Christ, is often called his *goodness*. 'I had fainted unless I had believed to see the Lord's *goodness* in the land of the living,' Psa]. xxvii. 13. 'O how great is the *goodness* stored up for them that love thee!' xxxi. 19. 'The Lord will give *his goodness*,' lxxxv. 12. 'They shall abundantly utter the memorial of thy *great goodness*,' cxlv. 7.; and thus the question of Nathaniel becomes intelligible. 'Can the *goodness* come out of Galilee?' John. i. Now all that *goodness* was displayed in Jesus Christ, in whom the *goodness of God* which endureth for ever was treasured. This *goodness* is the rich sovereignty of his *grace* expressed in these words: *I will* be gracious to whom *I will* be gracious; and *I will* shew mercy to whom *I will* shew mercy?' 'By the which *will* we are sanctified, through the offering of the body of Jesus Christ.' The *grace* which flows *boundless* in the gospel of Christ, is not the *accidental mercy* of one class of reasoners, nor the *humane benignity* of another class, which passes over the failings and imperfections of the well disposed. It is that *DIVINE, GLO-RIOUS, GODLIKE GRACE*, which says to the CHIEF of loathsome, defiled, polluted SINNERS: *I will*, be thou clean! When the blood of Christ was shed, without the gates of Jerusalem, the fountain of *sovereign grace* was displayed! It flows 'clear as crystal, out of the throne of God, and of the Lamb,' and washes away 'the filth of the daughters of Zion.' It contemns the narrow limits of the thoughts of man; it acknowledges none of her distinctions of character; but as the heavens are high above the earth, so it proclaims mercy to the utmost bounds of the everlasting hills, that NONE MAY DESPAIR. The *purpose* of *GRACE* was laid in the councils of heaven before the world began: it was first revealed, when it was said to the woman in Eden, 'I WILL put enmity,' &c. That *I WILL* is here proclaimed to Moses, as the source of divine *GOODNESS*; and when Jesus of Nazareth appeared, his 'meat and drink was to do the WILL of him that sent him, and to finish his work. Our blessed Lord, the Father's righteous servant; the angel, his presence, came not to do his own will, but the WILL of him that sent him: he laid open the fulness of grace and truth; and now it is declared that *God delighteth* in *MERCY.*'

The concluding circumstance of this chapter deserves particular notice; while the glory of God passed by, the Lord put Moses in a cleft of the rock, covering him with his hand; but discovering his *back parts* to Moses, though his *face* could not be seen. This has an evident reference to the nature of the old testament revelation, which was a discovery of the *back parts*, as distinguished from the *face*

of Jesus Christ. When *the word was made flesh*, the light of the glorious gospel shone *in the face* of Jesus Christ. It is remarkable that Moses was put in a cleft of the rock, viz. the rock which followed them, and that rock was Christ; that rock which was *cleft*, and waters gushed out. In the cleft of that rock, there is safety when the divine majesty passeth by. Referring to this, the prophet says, 'To go into the clefts of the rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth,' Isa. ii. 21. We may farther remark, that Moses beheld the full splendour of the glory of *his face* on the holy mount; for then *his face* did shine as the sun, and his raiment was whiter than any fuller on earth could whiten them.

CHAP. XXXIV.— Moses is now called up * again to the mount, and commanded to hew two tables of stone, like the first two which were broken, as a presage of the breach of the old covenant founded on that law. The mount is on this occasion more strictly guarded than before; even the cattle were not to be allowed to feed before it. Moses must again appear *early in the morning*. This is a circumstance connected with the distinction of the *seven days* which has been strangely overlooked. It is a renewed assurance, that *early in the morning* of the great and notable day of the Lord, he who here descended, and proclaimed his glorious name, will descend to make his last display of terror to his enemies, and boundless mercy and grace to all the Israel of God. In like manner it was 'very early in the morning, as it began to dawn towards the first day of the week,' that he arose from the dead. Nor can we refrain from reminding our readers, that on the first day of the week, the Christian Sabbath, 'it is a comely thing to shew forth God's loving kindness *in the morning*,' as well as 'his faithfulness in the evening,' by breaking bread in commemoration of what took place 'that night in which he was betrayed.' We know not a more comely thing, than to see a company of guilty sinners meeting together *in the morning* of the first day of the week, praising God for his mercy that endureth for ever; it reminds of the loud alleluias which shall resound from the lips and harps of God's redeemed, in that morning of which the Psalmist says, 'Weeping may endure for the night, but joy cometh in the morning.' The night is far spent, the midnight cry, *the bridegroom cometh*, is now sounding in the stately steps of God's majesty in his judgments throughout the earth. 'Let us put off the works of darkness, and put on the Lord Jesus Christ, making no provision for the flesh to fulfil its lusts.'

* It will be remembered, that this is the renewed covenant of Horeb, mentioned Deut. i. and that on this occasion Moses is employed to hew the stones; formerly they were the workmanship of God. Still however the writing is by the finger of the Almighty, Eternal, and Immutabile.

The Lord descended to proclaim his name; it was on his descent, in the womb of the virgin, that his name, EMMANUEL, was displayed; his name, merciful and gracious, manifested. In examining this proclamation, it will be observed, 1. That the godhead is brought to view, JEHOVAH, JEHOVAH, ELOHIM; and 2. That the character of God, or his name, is completely revealed, in seven attributes, 1. Merciful and gracious; 2. Long-suffering; 3. Abundant in goodness and truth; 4. Keeping mercy for thousands; 5. Forgiving iniquity, transgression and sin; 6. That will by no means clear the guilty; and 4. Visiting the iniquities of the fathers upon the children, to the third and fourth generation. This name of God is alone to be seen in his beloved Son; in the gospel of Jesus Christ, mercy and grace appear in their brightest colours. In him God appears clearing, yet not clearing the guilty, but visiting the iniquities of the fathers upon the children. The revelation of this blessed name made Moses instantly worship; indeed there is no acceptable worship to God, but what the knowledge of this name inspires. When Jesus appeared to Saul going to Damascus, the angel said to Ananias, 'Behold, he prayeth;' and he was declared to be a chosen vessel to bear God's name to the Gentiles. This was the same revelation of God's name made to Moses, of which the apostles testified, 'There is no other name given under heaven amongst men whereby we must be saved.'

In the 9th verse Moses renews his request that God should go with them, that he would pardon their iniquity, and take them for his inheritance. In reply Jehovah says, 'Behold, I make a covenant: here the reader will observe, that the covenant is altogether of God; he alone strikes his covenant, as the passage literally reads, that is, he pledges his divine promise, for which the blood of the covenant was shed, that in the sight of all the people he would do marvels, such as had not been done in any nation before. God's whole proceedings with Israel was a work of marvels, and thus the Psalmist says, 'Marvellous things did he in the sight of their fathers,' Psal. lxxviii. 12. The work of the son of God, in dying for his people, and bringing them into his heavenly kingdom, is a marvellous work. 'This is the Lord's doing, and wonderful in our eyes.' Sing unto the Lord, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory,' Psal. xcvi. 1-2. The gospel is a display of God's marvellous loving kindness, Psal. xvii. 7. and xxxi. 21.; and thus Peter exhorts to 'shew forth the praises of him who hath called you out of darkness into his marvellous light.' God's judgments are also called marvellous in scripture; and particularly he shewed marvels, such as had not been done in all the earth; in his awful judgments, in unchurching Israel. Isaiah thus speaks of it, and the cause for which it was executed— 'Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men; therefore, behold I will proceed to do a

‘*marvellous* work amongst this people, even a *marvellous* work and a wonder,’ &c. Isaiah xxix. 14. The whole history of Israel was *marvellous*; in Egypt in the wilderness, in Canaan during their captivities, and in their excision; their dispersion among the nations was *marvellous*; and may we not truly add, their preservation as a distinct and separated people, among all the nations of the earth, is at this hour a *marvel*! There is yet another and the greatest of all *marvels* to be fulfilled in them, when those who crucified the Son of God shall be heard exclaiming, *Blessed* is he that cometh in the name of the Lord!

We have next set before us a renewal of those fundamental statutes which were peculiar to the old covenant, and which we have formerly glanced at. The God of Israel says (ver. 14.) his name is *jealous*. This evidently refers to the nature of his connection with that people, which is always represented as a marriage covenant; and in this view idolatry was adultery; every approach to that sin would provoke him to jealousy. Jealousy always proceeds from love: ‘because I *loved* your fathers,’ is always given as the source of the covenant made with them. Israel is therefore warned in this chapter against all intercourse or connection with the inhabitants of the land into which they were to go. Nor are these precepts useless to us. An apostle of the Lord deemed it necessary to exhort new testament disciples, ‘Little children keep yourselves from idols;’ and when another apostle tells us, that ‘*covetousness* is idolatry,’ we may readily see that we are at this day in equal danger with Israel of old. In like manner, we are commanded to ‘keep ourselves unspotted from the world,’ not to be ‘conformed to this world, but to be transformed,’ &c. Christians have therefore the utmost cause to be attentive, lest they too ‘mingle with the nations, and learn of them their ways.’ In their worship, they have no fellowship with any but who appear to be of the truth, and belonging to the Israel of God: with these their hearts and souls are united and knit; and thus their charity is not the charity of the world, and they will be reproached by the world as very uncharitable. They doubtless must have an intercourse with the world, in the ordinary affairs of life, otherwise they must needs go out of the world; but they will be found keeping separate from those things which the law of God forbids; as strangers and pilgrims abstaining from fleshly lusts, and passing the time of their sojourning here in fear. They will be leading quiet and peaceable lives in all godliness and honesty; rendering to Cæsar the things which are Cæsar’s, and to God the things which are God’s. Conducted by the fear of God, they will put to silence the ignorance of foolish men; and in every thing make those ashamed who falsely accuse their good conversation in Christ.

The feasts, sanctification of the first born of man and beast, Sabbath day, and unmingled sacrifice, are again enjoined, and Moses commanded to write the precepts concerning them in the book of the co-

venant. He was * forty days and nights with the Lord, who wrote again the ten commandments on the two tables of stone. As Moses returned from the mount, with the two tables in his hand, he wist not that the skin of his face shone, which, when Aaron and all Israel saw, they were afraid to come nigh to Moses. He therefore, divinely directed, put a veil over his face when they came nigh, and he rehearsed to them all that the Lord had given him in charge. When Moses went in before the Lord, he took off the veil; but when he came out and spake to the people, it was put on his face. This shining of the face of Moses, and covering with the veil, are very remarkable circumstances, and much misunderstood.

The shining of the face of Moses, was an undoubted testimony to all who saw him, that he had been with God. When he *first* came down from the mount, his eyes sparkled with anger, and his face with fury; *now* it reflects the beams of Divine Majesty. A ray of that glory which was on the top of the mount, and in the sight of all Israel like devouring fire, when the TEN WORDS were thundered from Sinai, now reflected on the face of Moses, when he came from the mount, with the tables of testimony in his hand. Among the other reflections brought against the apostle Paul, by those who questioned his authority as an apostle, it appears to have been none of the least weighty, that when Moses came down from the mount, the shining of his face gave irresistible testimony that he spake with authority from God; but Paul brought no visible proof of his ministry, 'his bodily presence was weak, and his speech contemptible.' The apostle answers this charge at full length, in the 3d chapter of his 2d epistle to the Corinthians throughout: 'But,' says he, 'if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious?' When Moses brought the tables of stone in his hand, he ministered death to them, for they 'could not endure that which was commanded.' It was the glory of God's justice in defence of his holy, just and good law; a glory which assured all who saw it, that the soul which sinneth must die. This was the cause of that fear which they manifested, so that they would not come near him. It brought their sins to their remembrance, and thus the law wrought wrath, and ministered death,

* Moses was forty days and nights with the Lord on the mount, without eating bread, or drinking water, receiving God's law; Elias, the restorer of that law, travelled forty days into the wilderness fasting; and Christ, the fulfiller of the law, fasted forty days, tempted of the devil. This remarkable coincidence of periods and circumstance, did not happen, nor is it recorded, without particular design by the Spirit of God. Our Lord's answer to Satan, is perhaps the best key for the purpose of explaining this: *Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.* The great design of this law, which Moses spent forty days and nights in receiving, was to support the life of the Israel of God; hence Stephen says, "he received the *lively* oracles to give unto us."

to their guilty consciences. Had they been able to have looked *steadfastly* to Moses, and heard the gracious word of eternal life which he had in charge to communicate to them, they would have found support to their mind, in the broadest view of their guilt; and while the law he held in his hand condemned them, the words of mercy he their Mediator delivered to them would have supported them. But, beholding only the glory of the infinite justice, purity and holiness, their minds were blinded as to the design; the gracious and merciful purpose for which their Mediator came to them from God; and they trembled. Moses therefore put a vail over his face, which pointed out two very remarkable things, 1st, The *vail* which is upon the gospel in the law of Moses; and, 2dly, The *vail* which was on the heart of Israel of old, which continued in the days of the apostle, and which remains untaken away on the minds of many Gentiles, as well as Jews, in reading the Old Testament. As to the 1st, The *ceremonies* and *ordinances* of the Old Testament are merely a *vail* covering the glory of the face of Moses, which glory was finished in Christ, the end of the law for righteousness to every one that believeth. In reading the Old Testament, without attending to Christ Jesus the Lord, as the spirit of that law, Moses will appear veiled. This is the reason why so many consider the Old Testament of so little value: as dark and mysterious; as having nothing glorious to attract or deserve our notice, they see not through the vail, the glory which is thus as it were covered up. Thus the church of old prayed, 'Open ^s (*unvail*) mine eyes, that I may behold wondrous things out of thy law,' Psal. cxix. 18. There are *wondrous things indeed* to be found in the law of Moses, when his face is unveiled; but this can only be done by turning the things of that law to the Lord. The prophet, in the name of the Lord, remonstrates with the church, 'I have written to Ephraim the great things of my law, but they seemed to him as strange things,' Hoseah viii. 12. When we enter the tabernacle of Moses, and behold the *brazen* altar smoking with the blood of bulls and goats, and the *golden* altar with costly perfumes, we see nothing but what appears to be 'weak and beggarly elements;' but turn them to the Lord, withdraw the vail, and the blood of Christ, with his divine righteousness and intercession, appear conspicuously in view. But, 2dly, There was a vail on the heart in resisting the doctrine of Moses, even after the manifestation of the Son of God as the spirit of the law. It was this vail which prevented the Jews from beholding the divine glory of Jesus Christ himself; and thus he says, 'Had ye believed Moses, ye would have believed me, for he wrote of me.' Then Paul says, 'which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory,' 1 Cor. ii. 8. There is no reason why the word of God is neglected and despised by one class, and perverted by another, but this—the vail remains on their heart untaken away. Opposed to this, the apostle says, 'But we all, with *unveiled* face, beholding (the law of Moses) as in a glass, the glory of the Lord, change

the same image (viz. the ordinances of the law) from the glory which was to be done away, to the glory of Christ which excellet, by beholding the Lord as the spirit of the law,' 2 Cor. iii. 18.

CHAP. XXXV.—In this and the five following chapters, we have an account of the execution of what was given in charge to Moses, and was then taken notice of. We shall therefore only slightly glance at any particulars not then attended to. It will be observed, that what Moses here receives in charge, though in many respects very similar, was not revealed on the mount, but delivered to Moses in the tabernacle. As formerly, the *rest of the holy Sabbath* is the first precept; on this subject the old testament church got line upon line, and precept upon precept, for the object was most important. The materials for the worldly sanctuary were given as *free will offerings* by the people. In like manner, the materials of the heavenly sanctuary are spoken of. 'Thy people shall be *free will offerings* in the day of thy power,' Psal. cx. 3. When Paul speaks of himself and the other apostles as the master builders in God's tabernacle, he thus expresses himself; 'Now, if any man build upon this foundation, gold, silver, precious stones,' &c. God's tabernacle is composed of very costly and precious materials. They consisted of gold, silver, brass, blue, purple, scarlet, fine linen, goats hair, rams skins dyed red, badgers skins, Shittim wood, oil, spices, sweet incense, and onyx stones, which every man gave willingly with his heart to the Lord; of these was a sanctuary or tabernacle built for the Lord to dwell in. See Exod. xxv. 2—7. xxxv. 21. and xxxvi. 3. Of these the people brought with such liberality that Moses ordered them to stop.

Besides this, every man paid as a ransom for his soul half a shekel, according to the shekel of the sanctuary, Exod. xxx. 11—16. which we find from the first numbering amounted to 301,775 talents of gold, equal to 350 tons weight of English standard. This we mention, to show of what immense riches the first tabernacle was composed. If it be inquired, how came the Israelitish bondmen to be possessed of such riches? we must remind our readers of what is recorded, Exod. xii. 36. 'And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them what they required; and they spoiled the Egyptians;' so that the Psalmist says, 'He brought them forth also with silver and gold,' &c. Psal. cv. 37.

Having mentioned the circumstance of *the spoiling of the Egyptians*, it will not be considered as foreign to our present purpose to mention, that inattention to the *figurative* nature, not only of the old testament *ceremonies* and *worship*, but also their *history*, has afforded the champions of infidelity much ground of boasting. With what exultation have the whole tribe of armed enemies to Revelation stolen one of their sharpest arrows from this part of scripture history, which, as they allege, gives unqualified sanction to the most

atrocious dishonesty, were it truth! How often has it been classed with the destruction of the Canaanitish nations, as holding up a god of injustice, barbarity, and dishonesty! and however blasphemous this language undoubtedly is, it will not be easily answered, if we neglect to consider, that in the *spoiling of the Egyptians*, to furnish materials for the heavenly tabernacle, by the command of that God who gave existence to creation, he gave a remarkable figure of the manner in which he, who could raise up seed to Abraham of the very stones, will bring the glory and honour of the nations into the heavenly Jerusalem, Rev. xxi. 24. 'I gave Egypt
' for thy ransom, since thou wast precious in my sight. I will
' bring thy seed from the east, and gather thee from the west,' Isa. xliii. 3—5. We shall only farther remark on this chapter, that from the 25th verse it appears that the *women* had a material share in the honour of constructing the tabernacle. This will remind the reader of the virtuous woman, of whom it is said, 'She layeth her
' hands to the spindle, and her hands hold the distaff,' Prov. xxxi. 19. In the apostles' days we read of women who 'laboured in the
' gospel,' Phillip. iv. 3. or 'laboured much in the Lord,' Romans xvi. 3. 6. and 12.

CHAP. XXXVI.—In this chapter, the most remarkable circumstances we meet with, is the forwardness of the people, and the superabundance which they contributed to the work, insomuch that Moses had to forbid them bringing more. Doubtless in many of them there appeared on this occasion, that *willing mind*, which is in the sight of God so precious. Paul bears testimony to a similar liberality in his day, Phil. iv. 10—18. 2 Cor. viii. 4.

CHAP. XL.—Moses having blessed the people at the finishing of their work, he is commanded to set up the tabernacle on the first day of the first month. It is a remarkable circumstance, that as the world was six days in being completed at its creation, so the tabernacle appears to have been six months in preparing. Of this the reader may satisfy himself, by examining the times specified: Thus, on the fifteenth day of the first month, Israel came out of Egypt; on the fiftieth day thereafter, the law was given; Moses was eighty days on the mount, and there are several intervening days mentioned; in all, the first six months were gone before the people began the work. But it is still more evident, that as the first day of the first month was appointed by God for *setting up* God's tabernacle, so, on the first day of the first month of the year of God's redeemed, 'the tabernacle of God shall be with men.' It may not be improper in this place to anticipate the following dates, which may be useful to keep in mind as we proceed. Among the Jews, the months were regulated by the moon, as their years were by the sun. On this account, all the *new moons*, or *first days of the month*, were solemn festivals unto Israel, Numbers xxviii. 11. 14. Psalm lxxxi. 3.

This (which was the first month of the second year, after their coming out of Egypt) was solemnized the first day, by rearing up the tabernacle, as here described. After this, the *princes of Israel* brought offerings of *waggons* and *oxen* for the service of the tabernacle, and other offerings for the dedication of the altar, which solemnity lasted twelve days, Numb. vii. On the fourteenth day of this month, the Israelites kept the passover in the wilderness, Numb. ix. 1, 2, 3. The following *new moon*, or first day of the second month, the Israelites were numbered, and their tents arranged into a square around the tabernacle, Numb. i. and ii. and all unclean persons put out of the camp, Num. v. 2, 3, 4. On the twentieth day of that month, the cloud being lifted up, the tabernacle now reared was then taken down, and the Israelites took their journeys out of the wilderness of Sinai, Numb. x. 11. In the mean time, God, speaking to Moses out of the tabernacle, gave him all those laws, for sacrificing, washing, and purifying, which we are presently to enter upon the consideration of, in the book of *Leviticus*.

It is here called, 'the tabernacle of the tent of the congregation,' or of the *meeting*, that is, where God met with his people, Exodus xxv. 22. and xxx. 36. The Septuagint translates it, the *tabernacle of witness*; and it is expressly so called, Numb. ix. 15. and xvii. 7, 8. Acts vii. 44. Rev. xv. 5. It is so called, because it was a *witness*, or *bare testimony* to the tabernacle of Christ's body. With a direct reference to this, Paul says, 'Who gave himself a ransom for all, the *testimony* in due time,' 1 Tim. ii. 6. Indeed, the gospel is called God's testimony. In verse 3. Moses is commanded to cover the ark with the vail, that is, hang up the vail around it, which separated and covered the holiest of all. This vail, we have seen, typified the flesh of his body; and when he was crucified, that vail was rent, and the way into the holiest *made manifest*, in distinction from its being here *covered*. This will tend to explain the language in Rev. xv. 5. where the 'tabernacle of the testimony in heaven is said to be *opened*.' In like manner, there even will be a grand *opening* of this tabernacle and tent at the period described, Rev. xi. 18. 19. viz. 'the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great. And the temple of God was *opened* in heaven, and there *was seen*,' (what is here ordered to be *covered*), 'in his temple, the *ark of his testimony*.'

There is an expression used in verse 18. 'and *fastened* his sockets,' which deserves notice, as expressive of the *stability* of the church, and very similar to what Paul calls 'grounded and settled.' In the 33d verse, we are told, that 'Moses finished the work' as a faithful representative of Christ, the son, over his own house, 'whose house are we, if we hold fast the confidence, and rejoicing of the hope, firm unto the end.' Moses finished the pattern; but the great master-builder himself declared, that he, and he alone, finished the work which the

Father gave him to do. When Moses finished his tabernacle, a cloud, the symbol of God's presence, covered it, and the *schechinah*, his glory, filled it. In like manner, when the greater than Moses had completed his Father's work, the brightness of the Father's glory filled the heavenly sanctuary. And as a proof that this was the case, there were wonders in heaven, ' blood, fire, and vapour (or cloud) ' of smoke,' Acts ii. 19. The cloud and fire on the earthy tabernacle, were proofs of the divine approbation of the work ; as they proved, on the day of Pentecost, that God had again built up the tabernacle of David which had fallen down, and that his delight rested on his beloved Son. This cloud and glory distinguished the tabernacle as the dwelling-place of the Almighty ; and though the great antitype is now in heaven itself, yet the same divine presence is promised to every dwelling-place of Mount Zion. In every church of Christ this promise will be fulfilled, Isa. iv 5. ; for though there is *no visible cloud, no resplendent glory*, yet his presence is promised to two or three *churched* in his name ; and they are great, having the Holy One of Israel in the midst of them. Moses was not able to enter in, because of this cloud and glory ; the Holy Ghost thus seeming to signify, that a greater than Moses was necessary to appear in the presence of God for us. The apostles saw this, Moses entering the cloud on the holy mount, but his Lord was there. We are next told, that when this ' cloud was taken up from over the tabernacle, ' the children of Israel went onward in all their journeys : but if the ' cloud was not taken up, then they journeyed not till the day that ' it was taken up ; for the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house ' of Israel, in all their journeys,' ver. 36—38. It was no wonder indeed, that the hearts of the enemies of Israel sank within them, because of the glorious appearance which they made ; and well might Israel exultingly exclaim, ' The Lord is our judge, our lawgiver and ' our king, he will save us.' There is no language more natural for us than to murmur and say, ' Had we such visible tokens of God's ' presence, the cloud, and the fire, we would never go astray !' But nothing can more clearly prove our ignorance of our own hearts. In his blessed word, the oracles of truth, we have what that cloud and fire represented ; the scriptures are the guides of his church ; they lead the Israel of God in all their journeyings ; nor was Israel, with her cloudy pillar, more wonderful in the eyes of the nations, than a little company of Christ's disciples, guided and directed by his word, will ever be to the surrounding world. The scriptures are to the world, what the pillar was to the Egyptians, a cloud and darkness, because of their ignorance of them. Men now see *no form nor comeliness* in the word of God, for the same reason that the Jews saw no beauty that they should desire him, when the Son of God was manifest in flesh. Now, this was owing to their ignorance of him ; for had they known him, they would not have crucified the Lord of glory. But that same word, which to the world is *cloudy* and *dark*, very unmeaning and foolish, is to the church her brightest glory and ornament. When

that word points out the way, she follows with confidence ; for it is a light to her feet, and a lamp to her path. Moses, highly honoured as he was, durst not move one step on his own authority ; the Israelites were not desired to *proceed* or *stop* as he directed. No ! their sole guide and leader was the Holy One of Israel himself, in the cloud and in the glory. Antichrist is thus distinguished from the Lamb's bride. Christ's spouse follows him whithersoever he goes ; she comes up through the wilderness, leaning on her beloved. The mother of harlots, and all her daughters, follow *human leaders* ; and the blind having long led the blind, both will very soon fall into the ditch.

HAVING now glanced through this wonderful portion of the Word of God, the book of Exodus, we pause, to acknowledge, upon a retrospect, what a trifling portion of the inexhaustible mine which it contains we have been able to uncover. We must remind our readers, that we profess not to mention every thing entitled to our attention, but merely a few outlines, to encourage others to search more carefully for the hidden treasure. We may with confidence assert, that in no part of the writings of Moses does he write more plainly of Christ, than in this book. In a particular manner, we recommend more minute investigation of that tabernacle, which was so eminent a figure of the body of Christ. In him all the sacred furniture, the altars, ark, mercy-seat, shew-bread, anointing oil, incense, &c. have their completion ; for in him it hath pleased the Father that all fulness should dwell. The more we examine the patterns of things in the heavens, the more glorious will the heavenly things themselves appear to our minds ; and if we frequently follow Moses and Aaron into the earthly holy place, our minds will be comforted and solaced with a representation of heaven itself, 'whither the forerunner is for us entered, even Jesus, made a High-priest for ever after the order of Melchizedek.' If Paul found reason to charge the Hebrews with being dull of hearing, and needing to be instructed as to the *beginning words* of the oracles of God, how much more is such language applicable at this day ! It is a plain fact, that the reason of Moses and the prophets appearing so dark to our minds, is our ignorance of Him of whom Moses in the law and the prophets did write. It is no uncommon thing to hear men, calling themselves *divines*, and professing to be *teachers*, acknowledging a dislike to many parts of the Old Testament, as at best unprofitable and vain ; but we may rest assured, that when the veil remains on Moses, there is some important blindness about the gospel itself ; for, did we clearly perceive 'the light of the glorious gospel, as it shines in the face of Jesus Christ,' we could not shut our eyes to the *reflecting* glory which illuminates the face of Moses. We may boldly assert, that to the eye which cannot trace the light of *the moon*, even the splendour of noon-day will be very much clouded.

SECTION IV.

LEVITICUS.

THIS book is entitled *Leviticus*, because it is chiefly occupied in narrating the various services of the *Levitical Priesthood*. The laws of sacrifices and offerings, the sanctification of the people from external and internal defilement, the consecration of the priesthood, the distinctions of clean and unclean, and the great day of atonement, are here distinctly laid down; and the whole is summed up by those promises and threatenings, by which the law was enforced; for he that despised Moses's law, died without mercy; all which God revealed to Israel, by the ministration of Moses, in the first month of the second year, *anno mundi* 2514. It may not be improper to add, that the name of this book adopted by our translators, is from the Greek; the Hebrew name of it is *VAJIKRA*, and he called, being the first word of the book.

CHAP. I.—We have hitherto omitted to notice *the sections* into which the law of Moses was divided by the Jewish scribes. They had fifty-four *sections* or divisions, one of which was read every Sabbath-day. This book opens at the 24th section, *And the Lord called unto Moses*, viz. the Lord, whose glory we have just seen filling the tabernacle, proclaimed or declared unto Moses. In this two things are to be strictly attended to, 1. That the *law of Moses* comprehends only what was declared to him by God; and, 2. That the faithfulness of Moses in his office, consisted in a faithful communication of what the Lord thus *called* to him. There was a very glorious display of the gospel in the manner of this revelation. When God descended on Mount Sinai, in awful majesty, it was to deliver his own law, the eternal, immutable rule of righteousness; but when the voice called out of the tent, from above the ark and mercy-seat, the faith of Israel was evidently directed to the latter days, when God should speak to us *in HIS SON*. He now spake, inclosed in a tent of human workmanship; but when the word was made flesh, he spake in the tent of that body which the Father had prepared for him, and which was curiously wrought in the lower parts of the earth. The first precept of the law from the voice within the tent,

respects *sacrifice and offering*. We may here remind our readers, that sacrifice was a very early ordinance of God ; and that the Levitical law enjoins no new commandment, but merely arranges and adapts to the Levitical Tabernacle and Priesthood, what before could not be so restricted. The words in verse 2. ‘ If any man offer an offering,’ may be literally read, *Bring near a gift*. The *gift* is in Hebrew *corban*, as referred to Matt. v. 23. viii. 4. xxiii. 18. Mark vii. 11. and Heb. v. 1. And to *bring near*, viz. to God, is evidently to *offer* to him. All the offerings of the law were evidently figures of Christ’s offering, by which he for ever *perfected* his sanctified. The law *perfected* or *completed* nothing ; it was merely the introducer of the better hope, by which we *draw near* to God ; there is no *drawing near* to God but by sacrifice or offering. Thus the worshipper of old, in offering his oblation, *drew near* to God ; and thus alone the guilty are *brought nigh* by the blood of Christ, viz. offered in sacrifice. Had the law made the worshipper *perfect*, had it *really* brought him *near* his Maker, then was there no necessity for another offering ; but when ‘ sacrifice and offering *would not do*,’ because the divine delight was not in them, for the blood of bulls and goats could not take away sin, ‘ Then said I, Lo I come, to do thy *will* I take delight, ‘ O my God, a body hast thou prepared me.’ Nor are Christians strangers to *bringing near their oblation* ; we are called to ‘ present our ‘ bodies a living sacrifice, holy and acceptable to God, which is our ‘ reasonable service,’ Rom. xii. 1. By Jesus Christ, our great high-priest, now at the heavenly altar, we are called to offer unto God the sacrifice of praise continually, giving thanks to his name, Heb. xii. 14. ‘ Whoso *offereth* praise, glorifieth me,’ Psal. l. 23. It may in general be observed, that no beasts might be sacrificed to God, but these three kinds, *beeves* or cattle, sheep, and goats ; nor any fowls, but turtle doves and pigeons. Such animals alone were sacrificed as best represented the character of the great sacrifice.

In verse 3. we have the law of the *burnt offering*. It is called in Hebrew *Ghnoolah*, or *Gnoloth*, that is, *ascension* ; in Greek *Holocaustoma*, that is, *whole burnt offerings*. This was the first and principal service, in which God was daily worshipped by the whole church of Israel, Numb. xxiii. 8. It derives its name from this circumstance, that the whole sacrifice (the skin excepted) *ascended* by fire from the altar. A *male* probably pointing to the seed of the woman, the son to be born to us ; and *without blemish*, or *perfect*, representing the perfection of the person and character of the Son of God. The law was at the utmost pains to point forth the lamb of God, *without blemish and without spot*, who should bear away the sins of the world. Referring to this, the prophet says, ‘ Cursed be the deceiver, who ‘ hath in his flock a *male*, and voweth and sacrificeth to the Lord a ‘ corrupt thing,’ Mal. i. 14. There is an unscriptural manner of speaking about the perfection of Christ’s character, which the law of Moses on this head clearly points out. Thus, it is very common language to say, Christ’s obedience to the moral law, which he ful-

filled in the room of the guilty, justifies them before God. Nothing can be more unscriptural. There was a *curse* on him who brought not a *perfect male*, because he virtually dishonoured the perfect sacrifice of the Son of God; but the simple act of bringing that *perfect victim* to the door of the tabernacle did not complete his typical justification; no, it behoved to be sacrificed, and ascend by fire to the Lord. The offerer brought it to the door of the tabernacle of his own voluntary will. No sacrifice was acceptable but the *free will offerings*; for the Lord then, as well as now, *loved a cheerful giver*. The altar stood near the door of the outer court, and hither the offering was brought, in distinction from the holy place, when the altar of incense stood. Christ was offered for his people, in the outer court, on earth; and he now officiates at the heavenly altar, in the presence of God, for us. It is remarkable, that the latter clause of the third verse should be read, not simply *before the Lord*, but for *acceptance of the Lord*; in like manner as in Lev. xxiii. 11. 'he shall wave the sheaf before the Lord, *to be accepted for you*;' opposed to this, we read, 'your burnt offerings are not *to acceptance*,' Jerem. vi. 20.; and in like manner in various other passages. It is with a direct reference to this that Paul, speaking of Christian sacrifices, calls them 'holy and *acceptable to God*,' Rom. xii. 1.

In verse 4. we find the imposition of hands on the head of the sacrifice particularly enjoined, pointing, as we have already seen, to the imputation of sin, 'The Lord *laid on him* the iniquities of us 'all.' This act was always accompanied with confession. Laying on of hands, is, in all cases, an act denoting the transferring or conveying something to the person on whom hands are laid. Thus, the extraordinary gifts of the Holy Ghost were conveyed frequently by imposition of hands. The offering was thus accepted to make atonement for him. The ultimate and leading design of all these offerings was *atonement*; they were calculated to lead the mind of the offerer to these important objects, 1. The guilt and defilement of his own character before God; 2. To the character of the Just and Holy One with whom we have to do, as infinitely opposite to all iniquity, and in whose sight no wicked thing can dwell; 3. To the righteous judgment of God, because the wages of sin is death; 4. To his own utter inability to pay to God the ransom for his soul; and, 5. That atonement and reconciliation which flows to the chief of sinners, from the divine dignity of the sacrifice and blood of the Son of God. The original word *capper* properly signifies *covering*; and with a reference to this, the Psalmist says, 'Blessed is the man whose sins are *covered*,' Psal. xxxii. 1.

When it is said, verse 5. 'he shall kill,' the Septuagint reads *they*, viz. the Priests or Levites, whose office it was *to kill* the sacrifice. It was necessary that the sacrifice should be actually *killed*, thus foreshewing that it behoved Christ to suffer, and to rise *from the dead* the third day. Man's life was forfeited by sin. Death was the penalty of Adam's transgression; and *the soul that sinneth shall*

die, is the irrevocable sentence of God's law. On this account the cup could not pass from the Son of God, till he drank it up; and though he were the Son, yet learned he obedience; he became obedient unto death, that through death he might destroy him that had the power of death, that is, the devil. The sacrifice must be killed *before Jehovah*, a circumstance which was fulfilled in the completest manner in the great sacrifice of Jesus Christ. The blood was next to be sprinkled round about upon the altar; in some instances, the blood was to be poured out at the bottom, or *under the altar*, see Lev. iv. 7. Some are led to think, that the language Rev. vi. 9. refers to this circumstance, 'I beheld under the altar, the *souls* (that is, *lives*, which is the blood) of those that were slain for the testimony of Jesus;' and thus they cry, 'Dost thou not avenge our blood?' &c. In the sixth verse, the Priest or Levite is to *slay* the burnt offering, and *cut* or *divide* it into pieces. To *slay* the skin, is a figure of deep affliction: thus the enemies and persecutors of the church of Christ, are said 'to eat the flesh of God's people, and slay off their skin from them,' Micah iii. 3.; in this circumstance, therefore, the sufferings of Christ may have been pointed out. By cutting or dividing the offering into *his pieces*, was in the first place shewn, that it was to be done *regularly*; his pieces, or as the Septuagint, his distinct members, carefully separated and divided. The Greek interpreters exposed God's words to Cain as having a reference to this, 'If thou offerest aright, yet dividest not aright, hast thou not sinned?' Gen. iv. 7. The dividing or cutting the offering into *his pieces*, was an important part of the service of the priest. Abraham, dividing his sacrifice, is particularly mentioned, Gen. xv. 10.; and it is farther added, that a *lamp of fire* passed between those pieces. On this circumstance, two things appear important, 1. The cutting and dividing the sacrifice, when applied to the Son of God, would seem to point at the extremity of his sufferings, when the lamp of fire, even divine justice, pierced to the dividing asunder of his soul and spirit. 'I am poured out like water, and all my bones are disjointed; my heart is like wax; it is melted in the midst of my bowels,' Psalm xxii. 14. This part of the duty of the officiating priest, is expressly pointed at by Paul, 2 Tim. ii. 15. 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth;' and to this Paul's account of the word of God evidently refers, 'piercing even to the *dividing asunder* of soul and spirit, and of the *joint; and marrow*, and is a discernor of the thoughts and intents of the heart,' Heb. iv. 12.

In the 7th verse, the sons of Aaron are commanded to *put*, or *give* fire to the altar. We shall afterwards have occasion to examine this more particularly; at present it may be remarked, that this is the fire, which was kept constantly alive in the tabernacle, and by which divine acceptance of the offering was expressed. It was in this flame of the altar, that the ANGEL JEHOVAH did *wondrously*,

in the sight of Manóah and his wife. ' For it came to pass, when ' *the flame* went up towards heaven from off the altar, that the ANGEL JEHOVAH ascended in the flame of the altar. And Manóah ' and his wife *beheld*, and fell on their faces to the ground,' &c. Judges xiii. 19—23. It was this fire of which Elijah spake, when he said, ' The God that answereth *by fire*, he is God,' I Kings xviii. 24. This fire was of heavenly origin, Lev. ix. 24. ; and the antitype of it was displayed at the cross of our Lord and Saviour Jesus Christ. The *wood* was next to be laid *in order* upon the fire. The wood of the altar is always particularly mentioned : ' Behold the fire and the *wood*,' said Isaac ; ' but where is the lamb ' for the burnt-offering ?' Gen. xxii. Although the peculiar customs and ceremonies of the Jews are of no moment, but in as far as they are founded on the word of God ; yet it is remarkable, that according to the regulations of the elders, choice and fresh wood was only permitted by them to be used. Nay Jacob Ben Aser mentions, that the wood for their burnt-offerings was always cut down in the month *Ab*, answering to our *July*, when the trees were in full vigour and sap. It has been thought, that our Lord refers to this in his memorable saying, when going out to suffer, bearing his cross, ' If ' these things be done in the *green tree*, what shall be done in the ' *dry ?*' The Lord says by Jeremiah, ' Behold, I will make my ' words in thy mouth, *fire*, and this people, *wood*,' &c. Some have considered the wood, as pointing to the cross, ' Who his own self ' bare our sins in his own body *to the tree* ;' and agreeably thereto, the words of Moses' law, ' Cursed is every one that hangeth *on a ' tree*.' Others, with more seeming propriety, to the body of the Son of God, in which that offering, which is in the sight of God of a sweet-smelling savour, was offered up.

The head of the offering, the parts, and the fat *, being laid in order, the inwards and legs were washed in water. This washing of the *inwards* is evidently pointed to by David, ' Thou desirest ' truth in the inward parts,' Psal. li. 6. As the inwards contain the receptacles of *filth*, and the feet even of the most perfect animal in its body behaved to be in some degree unclean, they were thus commanded to be washed, in order to point forth the *perfection* of the *inward parts* of him, who alone could say, ' Search and try me, ' and see if there be any wickedness *within* me ;' whose goings were purity itself. Filth is not more unavoidable in the *inwards* of an animal, than spiritual defilement in the heart of man, ' for out ' of the heart of man proceed evil thoughts, murders, adulteries,' &c. while all his paths are marked with uncleanness. In that divine person, the propitiation for our sins, the glorious counterpart to all this was only seen ; and this washing of the law was a remarkable preaching of his glorious spotlessness. This offering thus divi-

* The Hebrew word *peder* is used only here, and in verse 12. also, Levit. viii. 20. and is thought to be the *fat-caul* or *midriff* that separateth the entrails:

ded, washed and laid on the altar, was burnt for an offering made by fire of a sweet savour to the Lord; and here the worshippers were led to think of Him, who gave himself for us an offering and a sacrifice to God, of a sweet-smelling savour.

From verse 10. to 14. we have similar regulations, when the offering was of the sheep or goats; and in these there seems to be nothing different, but an expression in ver. 11. he shall kill it 'on the side of the altar *northward* before the Lord.' The Hebrew doctors allege, that as it is said, Jer. i. 14. 'Out of the *north*, an evil shall break forth,' therefore, to restrain the judgments of God, the burnt and sin offerings were slain on the north side of the altar. It appears, however, from the text, that this was enjoined, in order that the death might take place directly *before the Lord*. On this subject, we recommend the following texts to the consideration of our readers. Job says, 'The *Schechinah* cometh out of the *north*, with God is terrible majesty,' Job xxxvii. 22. Ezekiel says, the divine glory coming from the same quarter, see Ezekiel i. 4. viii. 5.; and accordingly in chap. xl. 46. it is said, 'And the chamber whose prospect is towards the north, is for the priests, the keepers of the charge of the altar.' The words of the Psalmist are remarkable, and much to our purpose, 'Beautiful for salvation, the joy of the whole earth is Mount Zion; on the north side, stands the city of the great king.' Perhaps it is not foreign to this subject to add, that the mountain on which the altar of Jehovah was built, where the one sacrifice, which for ever perfects the sanctified, was offered, was on the *north* side of Jerusalem. Whatever may be in this, one thing is obvious, from the simple text, that the offering was slain on the north side, that the face of the priest might be *before the Lord*.

From verse 14. to the end of the chapter, we have the laws of the offerings of the poor, turtle doves and pigeons. It will be remembered, that of these, the poor parents of Jesus Christ gave their offering at his birth. By examining the following texts, the reader will perceive, how fitly pigeons and doves were selected from other birds, as offerings to the Lord; see Song ii. 14. and iv. 1. Matth. x. 16. Isa. xxxviii. 34. and lix. 11. and lx. 8. Ezek. vii. 16. Hos. xi. 11. Psalm lxxiv. 19. The regulations of this species of offerings are exactly suited, to the nature of them, and point evidently to the same doctrines.

CHAP. II.—This chapter lays down the *law of the meat-offering*. All sacrifices, offerings, or oblations whatever, may be reduced to three heads, 1. *Expiatory*, or atonements for sin; 2. *Eucharistical*, giving thanks for blessings received; 3. *Peace-offerings*, declaration of divine satisfaction and reconciliation. The burnt-offerings, which we have been considering in Chap. I. were in general called *corban*; indeed, that is the general name of all offerings; but meat-offerings, that is, offerings of any thing where life was not sacrificed, are called *minchah*. This name is expressive of any solemn gift or present,

either to God or man; hence we read of the children of Belial, that they said of Saul, 'How shall this man save us? and they brought him no present,' (*minchah*), 1 Sam. x. 27. The great object of the *minchah*, was, as well as the burnt-offering, the offering of him whose meat and drink was to do the will of him who sent him, and who gave his flesh for the life of the world. He alone could say, 'My flesh is meat, indeed!' Hence Paul says, quoting the 40th Psalm, 'Sacrifice and offering (*minchah*) would not do; then said I, 'Lo I come, a body hast thou prepared me,' Hebrews x. 5. 8, 9, 10. So that the offering of Jesus Christ, once for all, put an end to the *minchah* as well as every other offering of the law. The *minchah* evidently pointed for the atonement, and the expiation of sins; thus, the Lord sware, that the iniquity of Eli's house should not be 'purged with sacrifice or *minchah* for ever,' 1 Sam. iii. 14. David in like manner says, 'If the Lord have stirred thee up against me, let him accept (the original word is *smell*) a *minchah*.' Agreeably to all this, when Daniel is pointing for the blessed effects of the death of Christ, he says, 'he shall cause the sacrifice and the *minchah* to cease,' Daniel ix. 17. The *minchah* is also applied to the bodies of Christians, as presented to God a 'living sacrifice.' Isaiah foretells, that 'they shall bring all your brethren for a *minchah* or *meat-offering*, as the sons of Israel bring a *minchah* in a clean vessel,' Isa. lxvi. 20. And thus Paul says, 'That the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost,' Rom xv. 16. In like manner, it is applied to the sacrifice of praise. 'Let my prayer be directed as incense before thee, and the lifting up of my hands as the evening *minchah*,' Psal. cxli. 2. So when the Lord told the Jews, 'I will not accept a *minchah* at your hand;' he adds, 'For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure *minchah*,' Mal. iii. 10, 11. Of the *minchah* some were offered by the whole congregation, others by individuals. Those of the congregation were three, viz. the waved sheaf, Lev. xxiii. 10, 11. the waved loaves, Lev. xxiii. 17. and the shew bread, Lev. xxiv. 5. Individual meat-offerings were of eight different kinds, 1. The poor man's *minchah*, Lev. v. 11. 2. The jealousy *minchah*, Numb. v. 15. 3. The meat-offering of initiation, which every priest offered when he entered upon the service of the sanctuary, Lev. viii. 26. 4. The *minchah* which the high priest offered daily, Lev. vi. 20. 5. The *minchah* of fine flour. 6. The *minchah* baked on a plate. 7. The *minchah* baked in a frying pan. 8. The *minchah* baked in an oven. These last five are all mentioned Lev. ii.

All the different kinds of *minchah* were of fine flour, except the jealousy offering, and waved sheaf. It behoved to be of *fine* flour for the same cause that the sacrifice must be spotless. Oil and frankincense were to be poured thereon; the oil evidently pointed to the Holy Spirit; and the frankincense to the sweet odour of these offer-

ings. In the 2d verse, the priest is commanded to take a handful of the flour, with the oil and frankincense, and burn them on the altar for a *memorial*. We find this referred to in such passages as Ps. xx. 4. 'Remember all thy offerings;' or, as it should be read, 'Let the memorial of thy *minchah*, and thy burnt sacrifices be accepted.' With a reference to this, the angel says to Cornelius, 'Thy prayers and thine alms, thy memorial, are accepted before God,' Acts x. 4. The remnant of this meat-offering was given to the priest, and was considered as most holy. The same regulations are enjoined, from 4—12th verses as to the other meat-offerings. In the 13th verse, the general law is laid down for salting every sacrifice and offering to the Lord. Salt, in all nations, is the symbol of incorruption; and thus the covenant of salt, or perpetual covenant, are synonymous terms. Lot's wife became a pillar of salt, that is, a lasting monument of looking back, or apostacy. The apostles were the salt of the earth, because to them was committed that word of the Lord which endureth for ever, which is that word by which the world that now is, is kept in store. Of the various references to this in the New Testament, we shall have occasion to speak in their proper place. In ver. 14. we have the law of the meat-offering of the first fruits, which is more fully detailed, Lev. xxiii. The word *green ears of corn* is *abib*, by which name the first or beginning of months is called, as in that month barley was eared and began to ripen. The green corn dried, then parched and broken, was a grand figure of the true grain of corn, the first ripe fruits of the heavenly harvest, who was cut off *green*, parched and broken for his guilty people. The last clause of this verse is noticeable, as introducing to our notice a word which often occurs in the metaphorical language of scripture, *Full ears of corn*; in the Hebrew, *Carmel*; from which that rich district of country in Judea derives its name. Throughout the prophets, *Carmel* is the figure of fertility. From this, *minchah*, a memorial, was also taken for a burnt-offering made by fire unto the Lord.

CHAP. III.—In this chapter the law of the *peace-offering* is laid before us. *Peace-offerings* were generally intended as thanksgivings to God for the peace and reconciliation of his word. Thus Solomon describes the false church as saying, 'Peace-offerings are upon me; this day have I paid my vows,' Prov. vii. 14. These sacrifices of peace were attended with confession and thanksgivings, which we will be led to consider, Lev. vii. 11 and were generally voluntary offerings, Lev. vii. 16. The word in the original is *shelamim*, many payments or thanks to God for mercies; and thus the Psalmist says, 'I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, in the presence of all his people,' Psal. cxvi. 17, 18. It is remarkable, that the Greek Septuagint sometimes translates this word *eirenskee*, that is, *pacifying*, or a *peace-offering*; yet more generally, *soterion*, a *sacrifice of salvation*, or an offering or sacrifice of thanks to God, for

his *salvation*. The great object of these *peace-offerings* is thus pointed out by Hoseah xiv. 2. 'Take away all iniquity, and receive us graciously, and we will pay the bullocks of our lips;' which Paul thus expounds, 'By him,' that is, Jesus, 'let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name,' Heb. xiii. 15. These *peace-offerings* were also paid, connected with prayers to God, for deliverance and peace. See two remarkable instances of this, Judges xx. 26. and xxi. 4. In like manner, David in the threshing-place of Ornan, the Jebusite, 1 Chr. xxi. 26. They had a manifest reference to the peace-speaking blood of the cross; and to Him who is the peace of all his people, and left them his peace which passeth all understanding, as his last and invaluable legacy, when leaving them to lay down his life an offering to God in their room. Some have been led to suppose, that these offerings were instituted with a reference to the peace between Jew and Gentile, or slaying of the enmity by his blood; and that this is the reason why the distinction of male and female is set aside in the peace-offerings, as pointing to the time, when in Christ Jesus there should neither be Jew nor Greek, Barbarian nor Scythian, bond nor free, *male* nor *female*, but all one in Christ Jesus. There is nothing heterodox in this idea, but it does not seem sufficiently demonstrable.

As we have uniformly mentioned, our intention is not to touch upon every verse, but merely to draw the attention of our readers to such parts of the law of Moses as tend particularly to preach the gospel, we shall only hint at such passages, as we glance through the levitical law, as mention circumstances of this kind, and which have not been elsewhere noticed. The chief distinction in the laws of the peace-offerings, which we have observed, are the following :

In the 11th verse, the flesh which was to be eaten up or consumed on the altar, is called *the food*, or *the bread* of the offering. This is perfectly obvious from Numbers xxviii. 2. and Ezek. xliv. 7. And thus the priests who burned this flesh on the altar, are said to offer *the bread of their God*, Lev. xxi. 6. 8. 17. And thus the holy things which the priests eat, are called by the same name, Lev. xxi. 22. In the two last verses of this chapter, we find the fat and the blood are forbidden to be eaten throughout their generations in all their dwellings. From this the advocates for blood eating have asserted, that fat and blood are on the same footing; that both were forbidden under the law of Moses, because they were given to the Lord upon the altar; and hence, that when the law of Moses waxed old, that law was abrogated, and the prohibition ceased. But this evasion will not do; we will have a more suitable occasion to enter into this subject; at present it is only necessary to mention, that *the fat*, viz. on those places of the animal which are particularly mentioned, and which we have already seen had a typical object, was forbidden to Israel, as well as the blood. But *blood*, the life of the animal, was prohibited

on a different principle, and enforced upon Gentiles, on whose consciences the law of Moses never was binding.

CHAP. IV.—This chapter is entitled to much attention, as setting before us a very important distinction, between *sins of ignorance*, and *presumptuous sins*. This is a subject on which it becomes us to speak with great caution, neither to conceal the truth of God, nor limit his grace. For every sin of *ignorance*, the law provided atonement; but he that *despised* Moses's law, died without mercy: hence, says Paul, 'but I obtained mercy, because I did it *ignorantly*,' and in unbelief. The word *Shegagah*, here translated *ignorance*, in its strict meaning, implies *error*, or *going astray out of the way*. To this Paul's words evidently refer: speaking of 'every high-priest taken from among men,' he says, 'Who can have compassion on the *ignorant*, even them that are *out of the way*; for that he himself is compassed (or begirt) with infirmity,' Heb. v. 1, 2. It implies all kinds of guilt, originating from, not only *ignorance*, but, as Ainsworth expresses it, forgetfulness of the law of God, unadvisedness, being deceived and the like, in a word, every thing short of sinning with a high hand, or *presumptuously*; as described, Numb. xv. 17—30. The Greek state the contract by expressing the one *agnoia*, ignorantly, and frequently, as in this very passage, *acosios*, unwillingly; whereas the other is expressed *h-cousios*, willing'y or wilfully, as Heb. x. 26. The one includes all those *wanderings out of the way*, those departures from the truth, those *errors in way*, which arise, not merely from ignorance, but losing view of the gospel; while the other points to that confirmed apostacy, which is connected with hatred, malice and persecution of Christ and his members. And we may also here observe, that though the law instituted no offering of atonement for the presumptuous sinner, this arises from no want of worth or value in the blood of Jesus to cleanse from all sin; but Paul gives the reason, when he says, 'It is impossible to renew them again to repentance.' The heart and conscience, which has been purged and cleansed from old sins, entangled therein, and *overcome*, the latter end is worse than the beginning. Hence Peter says, it were better for them 'not to have known the way of righteousness.' That conscience which has been purged and cleansed of Satan, if again given up to his rule, he taketh with him seven other spirits, more wicked than himself, and the last state of that man is worse than the first. We have already said, nor can it be too strongly enforced, (for were it otherwise, what but despair could remain for us), that every departure from the truth, every wandering from the right way, is not *presumptuous sinning*. The high-priest of old was a sinful mortal, begirt with infirmity, and thus he could shew compassion to wanderers. Israel of old was not cut off for every act of rebellion; her prophets, during her grossest departures, were commissioned to proclaim from the Lord, 'I will heal their *backslidings*.' The Spirit says to the churches, even during that period 'when they suffered that woman Jezebel to teach and seduce

‘ God’s servants, REPENT :’ and thus, when Christ went abroad preaching, his doctrine was, ‘ I am not sent but to the lost sheep of the house of Israel.’ But while sovereign mercy is thus sovereign and free, it becomes those ‘ who have tasted the good word of God, and the powers of the world to come,’ to beware ; they and they alone, *can* commit that *sin which is unto death*, concerning which John says, ‘ I do not say that ye shall pray for it.’ All unrighteousness is sin ; and the sheep of Christ have in all ages been an erring and wandering flock, which needed the skilfulness of his hands to lead them, guide them, turn them again, and make his face to shine upon them ; but all who belong to his folds, lest any man be hardened through the deceitfulness of sin, ought to watch and pray, that we enter not into temptation ; and to commit the keeping of our souls in well doing, as to a faithful creator. Most suitable is the Psalmist’s prayer : ‘ Who can understand his errors ? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins, let them not have dominion over me ; then shall I be upright, and I shall be innocent from the great transgression,’ Psal. xix. 12, 13.

The first instance of sins of ignorance, respects the ‘ priest that is anointed,’ verse 2. viz. the high-priest, for he alone was anointed among the priests in the following ages, Lev. xi. 10. and xvi. 32. if he sin to the *guilty sin*, as the text literally reads, and implies more than can be collected from our English translation, *according to the sin of the people* ; and rather implies *causing the people to sin*. Thus it is said of David, ‘ Why will he be a *guilty son*,’ or, as we properly read it, ‘ a cause of trespass to the people,’ 1 Chron. xxi. 3. This the high-priest might do, not only by sinning himself, but by misleading the people, either by his precept or example. In the 6th verse, the high-priest, who is here represented, agreeably to Paul’s doctrine, as offering, *first* for his own sin, &c. is enjoined to sprinkle the blood *seven* times before the Lord. This *perfect* member seems here to refer to the *perfection* that comes by the sprinkling of the blood of Christ ; or rather, to that *seventh period*, when the perfect cleansing by that blood shall take place, ‘ For this is my covenant with them, when I shall take away their sins.’ In verse 7. we find that some of the blood was put upon the horns of the altar of sweet incense, plainly pointing to the blood of atonement, as the ground of intercession at that altar. In the 12th verse we have a renewed instance of that particular in the law which so often occurs pointing to Christ suffering for us without the gate ; ‘ the place where the ashes are poured out,’ will readily remind the reader of GOLGOTHA, *the place of a skull*.

From the 13th verse, the law is laid down, in cases when the whole congregation are guilty ; and it had been well, if many who have thought themselves *congregations of the Lord*, had remembered that the law supposes a *whole congregation* may sin. Had this been attended to, we would have heard less of the infallibility of the holy mother church, and less either from her or her daughters. We know

not a more sure mark of antichrist than this, of forgetting or denying that a whole congregation may sin; and some of those churches, in our day, who can look around them, and talk of antichristian communion, would do well to bethink themselves of this genuine mark of the beast.

CHAP. V.—is occupied with the laws of the trespass-offering; in ordinary cases, verse 1—13. and in things sacred from 14—19. It is observable, that the trespass-offerings were instituted chiefly for omitting or neglecting duties, or for typical defilements. The expression in verse 1. ‘Hear the voice of swearing,’ implies, that if a person be sacredly sworn or adjured, that is, required upon oath to bear testimony; if he do not tell the whole of what he knows, though he does not bear direct false witness, yet still he is a transgressor. The word *adjuration* implies, binding by a curse; thus, Abraham’s servant says, ‘then shalt thou be clean from my curse or ‘execration,’ that is, the penalty of the oath. See Gen. xxvi. 28. and xxiv. 41. Deut. xxix. 12. 14. 19. 21. The Hebrew word *alah*, Paul expresses in Greek *ana-thema*, an oath of cursing; see Numb. v. 21. Rom. iii. 14. The Septuagint translates the passage we are now considering by a Greek word, implying *binding by an oath of cursing*, as in Judges xvii. 2. Prov. xxix. 24. 1 Kings viii. 31. We have an example of adjuration, in the case of our Saviour: when Pilate questioned him, he answered him nothing; when the high-priest, displeased by his silence, prays, ‘I *adjure* thee by the living ‘God,’ that is, by the curse of the living God, ‘that thou tell us, ‘whether thou be the Christ, the Son of God,’ Matt. xxvi. 63. To this *adjuration* Christ immediately replied. In like manner we hear Paul saying, ‘I *adjure* you by the Lord,’ Thess. v. 27. The law here plainly states, that any person so *adjured*, and concealing, by not uttering what he knows, shall bear his iniquity, viz. shall be a transgressor, and liable to the curse so entailed on him.

In the 2d and 3d verses, defilement is mentioned, either from touching unclean beasts, or other natural uncleanness. Any one so defiled was a transgressor, and so needing purification by the trespass-offering. In the 4th verse, another kind of oath is mentioned, ‘swearing to do good or evil.’ This is what the Jews called the *oath of pronouncement*; this is, when one swears to do any thing, whether good or evil, and it be *hidden* from him, that is, prevented from doing it, so as to be impossible for him to fulfil his oath, then he is guilty. It was such an oath that the Jews took, of whom we read Acts xxiii. 12. ‘Certain of the Jews banded together, and ‘bound themselves with an *oath of execration* (see margin), that they ‘would neither eat nor drink till they had killed Paul.’ Now this oath, it was hidden from them, that they could not execute, and they were guilty, by the law of Moses, of the execration; for such this trespass-offering was provided. ‘It shall be when he shall be ‘*uilty*,’ the word *guilty* in the Hebrew *asham* is the name of the

offering itself, an *asham-corban*, or trespass-offering. After confession of his guilt, he brings his offering, of which there is a difference for the sake of the poor. This trespass-offering, like all the rest, clearly pointed to Christ, who is the *asham* of his people; thus, says Paul, 'he made himself *asham* for us, who knew no guilt.' The different ceremonies here enjoined seem to differ materially in nothing from what we have already had under consideration.

At the 15th verse, the law of trespass in *holy things* is entered upon. The first instance seems to refer to keeping back or ignorantly withholding what should be given to the service of the Lord. The word applied in the case of Ananias and Sapphira 'keeping back part of the price,' are borrowed from the law on this head. But in their case it was not *ignorantly*, but *presumptuously*, and punished accordingly by *excision* according to the law. The ram brought for this trespass, was not only to be without blemish, but to be estimated by the priest, that is, of a certain value, according to the law afterwards laid down for his regulation. The original deficiency behoved to be made up, with a fifth part more, and then confession and atonement to be made by the *asham*. The last case under this head, is, when a soul sinned, by transgressing any of the commandments, although ignorant of any such transgression, of which the Jewish rabbies enumerate nine kinds.

CHAP. VI.—contains an additional law concerning the trespass-offering, ver. 1—8. respecting breach of trust, or concealed dishonesty. It seems to have a particular respect to crimes which have not been detected, but arising from voluntary acknowledgment and conviction; those in all the branches here enumerated, were to be included in the trespass-offering.

The 25th section of the law, begins with the 8th verse of this chapter, and commences with some additional regulations to the priest, as to the burnt-offering. This is the daily burnt-offering, offered morning and evening continually. In doing which, the priest was to be arrayed in the sacred garments; but when he went out, even to carry forth the ashes to a clean place, these sacred garments were to be laid aside. This regulation as to the ashes, is very remarkable; as the turning of the burnt-offering to ashes, was a sign of the divine acceptance, Psal. xx. 4. so the carrying them out of the camp, and that to a *clean place*, was a clear evidence of divine regard, and plainly pointed to the death and burial of Jesus Christ, when his precious body was laid in the new tomb, wherein yet never man had been laid, and so was a *clean place* not defiled with the dead; see John xix. 16—18.; this is evidently opposed to the *unclean place*, mentioned Lev. xiv. 40. 41. where the stones and dust of the leprous house were to be laid.

From verses 14—19. we have the additional laws as to the meat-offering, in which we observe nothing particular, not already hinted at. From 19—23. the offering of the high-priest is mentioned;

and it should be observed, that the expression *in the day*, ver. 20. should be read *from the day*; because this meat-offering was offered every morning by the high-priest, morning and evening continually. The whole of this offering was burnt upon the altar; no part of it was eaten by himself, or any other of the priests. And this was the distinction in their offerings between the high-priest and the ordinary priests. He offered this offering every day; they offered their *minchah* at their initiation, and then only. It may also be observed in general, that the meat-offering, or *minchah* of the people, was eaten in the holy place by the priests, who made atonement for them; but because no priest, being a sinner, could make atonement for himself, therefore *his* meat-offering was not to be eaten, but all burnt on the altar.

From verses 24—30. we have additional laws as to the sin-offering. The priest who offered the sin-offering did eat it, and thus, as we learn, Lev. x. 17. he typically abolished the same. It was also a part of their livelihood, which was afterwards abused, 'eating the sin of God's people, and lifting up their soul unto their iniquity,' Hosea iv. 8. It also pointed out our communion with Christ, our sacrifice. In verse 27. the contagion of sin and defilement is pointed out by touching the flesh of the sin-offering, or its blood staining any thing. The law in verse 30. prohibiting eating of the sin-offering, points out the inefficacy of the blood of bulls and goats. It is very remarkable, that when the apostle says, Heb. xiii. 'We have an altar, whereof they have no right to eat who serve the tabernacle,' he is plainly alluding to this part of the Levitical law. The priests might eat of all the rest; but of the bodies of those beasts, whose blood was carried into the holy place, they had no right to eat; they behoved to be burnt without the camp. And thus the force of the apostle's reasoning appears most obvious. Christ the great sin-offering has been once offered for the sins of his people; his blood has been sprinkled; now, those who adhere to the service of the earthly tabernacle, have no right to partake in eating of his flesh and blood, for their law forbade it.

CHAP. VII.—sets before us, the law of the priests concerning trespass-offerings, verse 1—10.; concerning peace-offerings, 11—24. and a summary of the whole. Few of the particulars in this chapter are unnoticed formerly. There is one general observation which seems entitled to attention. In the case of the sin-offering and trespass-offering, the whole sacrifice was either burnt upon the altar, or given to the priest, and the officer had no share in it. But in the peace-offerings he had his share, and enjoyed communion with them in the feast. The former was an expression of sin and repentance, which it brings to view; it was therefore attended with confession, humiliation, and occasionally fasting. But the peace-offerings were instituted to point out reconciliation with God, and the joy and gratitude, which pardoning mercy brings to view. On this occasion,

therefore he feasted before the Lord on his peace-offering. The one offering of Jesus Christ included all. In his sufferings and death, as the sacrifice for sin, we are called to lament those transgressions for which he was wounded; at same time, his broken body and shed blood, brings to our view that peace of God which the blood of his cross hath purchased; over which his call is, 'Eat, O friends! drink, 'yea drink abundantly, O beloved.' There is a circumstance alluded to, verses 15—18. which should not pass unnoticed. No part of the flesh of the sacrifice was to stand over to the third day, because it might then begin to putrefy; but especially, because on the third day, the offered body of Jesus Christ was to be raised, seeing no corruption. The solemn denunciation against the eater on the third day, plainly shews, that this was despising in Moses law, what was there considered most sacred, and that therefore the transgressor should die without mercy.

CHAP. VIII.—This chapter contains, the preparation, at God's command, for the consecration of Aaron and his sons, ver. 1—5; their washing, anointing, &c. together with the altar, laver, 6—13; the sacrifices offered for them, with the prescribed ceremonies, 14—32; and their consecration for seven days, 33—36. This consecration of Aaron and his sons was ordered before, and the principal particulars now mentioned were then considered; see Exod. xxix. On this occasion, we see that all the congregation are gathered together. It was a matter in which the whole church of Israel were intimately concerned, verse 3. The word used here, *put upon him*, is literally *gave to him*; this Paul adopts in such passages as these: 'But *put ye on the Lord Jesus Christ*,' &c. In verse 12. it is said, 'He *poured the anointing oil on Aaron's head*.' The word implies to *pour in great abundance*. To this we find a reference in Psalm cxxxiii. where it is said, 'It ran down the beard, even Aaron's beard, that *went down to the skirts of his garments*.' How little do we know of the figurative meaning of scripture language? What would be said of the person, who would have ventured to insinuate, that the pouring of the ointment on the head and body of the high-priest, pointed to the anointing of the body of Christ, his church, and their unity and fellowship!

In examining this consecration of the priest, we find three sacrifices particularly mentioned, 1. The bullock for the sin-offering; 2. The first ram for a burnt-offering; and, 3. The second ram for consecration; and all these were necessary to point out the one offering by which our great High-priest sanctified himself. In the 1st, the sin-offering, the confession of iniquity, was made, for Aaron and his sons laid their hands upon the head of the bullock for the sin-offering, thereby declaring that there was a necessity for another priest to arise. In the 2d, the burnt-offering, the atonement by the death of Christ was manifested: And in the 3d, the ram of consecration, that sanctification which comes by his blood alone. Now, the legal priest needed all this, because he was a sinner. But Christ,

the great High-priest, sanctified himself, though he knew no sin, neither was guile found in his mouth; and thus he says, 'For their sakes I sanctify myself, that they also might be sanctified through the truth.'

We cannot, however, shut this chapter, without reminding our readers, that it is only by keeping in mind the great object which the Holy Ghost has in view, that we can understand the reason for such minuteness in recapitulating what was done on this solemn occasion. There is here a striking representation of our great High-priest, solemnly appointed to, washed, anointed, consecrated and invested in his sacred and glorious office. We are thus reminded what he did for his guilty people, when having finished his consecration, and perfected himself through his one sacrifice of infinite dignity, he now appears in the presence of God for us. We are also called to think of him in his humiliation and sufferings in the day of his flesh, as thus fitting him to be a merciful and faithful high priest in things pertaining to God. It is remarkable, that when infinite wisdom shadowed forth the consecration and eternal priesthood of Jesus Christ, by anointing sinful men to the typical office, the utmost care was taken to shew that they were not appointed for any worthiness or perfection in their own characters, nor for any natural capacity with which they were endowed for executing such an office: all was of God! How clearly is it displayed, that not only were they, in themselves, unfit to make atonement for transgressions, but nothing preserved them from dying before the Lord but the shedding of typical blood; the anointing with compounded ointment, the burning of sweet-smelling incense: when we see them washed, anointed and sprinkled, we are reminded, that they were polluted perishing mortals, and of no other use but to shadow forth the glorious High-priest now passed into the heavens.

We must also mention, that every part of the service of the priesthood, was eminently calculated to instruct us how alone we can draw nigh to God. Man feels himself a sinner, and, as such, infinitely removed from divine holiness; he farther feels his utter incapacity to do any thing, whereby to fit himself for drawing nigh to God. Now the leading object of all these ceremonies was to instruct Israel; and they are recorded to remind us, that no part of the service of the sanctuary remains for us to do; that all those things which pertain to God, our great High-priest now executes for us; say, that every attempt to interfere in the service of the priesthood, is dishonouring the priesthood of the Son of God. But this we shall be called to consider more fully as we proceed, more especially in the history of Nadab and Abihu.

Well did Paul say, the 'law was our schoolmaster, to lead us unto Christ.' How admirably calculated was all this service to lead the worshipper to look forward to a nobler priesthood, better sacrifices, and a more powerful intercessor! Nor can we read such portions of scripture, unless the heart is thickly veiled indeed, without seeing,

that nothing can atone for sin, or render a sinner acceptable in the sight of God, but the righteousness, blood and intercession of the Great Advocate at God's right hand. Doubtless when Aaron offered his sin-offering, in the view of being consecrated God's high-priest, and wearing *holiness to the Lord* on his forehead, his *bleeding bullock* would remind him of his *golden calf*, and how much more fitted he was for the righteous judgment of God, than to execute an office only becoming the Son of the Highest. Thus was he taught lowliness and humility; thus was he nurtured up to have compassion on the erring multitude, knowing that he himself was encompassed with infirmity. Thus, even under the law was **BOASTING EXCLUDED!** By what law? If the Levitical law was a *law of works*, Aaron was ill fitted for his distinguished office, nay, *but by the law of faith!* Yes, reader, they had a *law of faith* under the Old Testament; and by the faith which that law pointed out, the elders under it obtained a good report.

One remark more: how different the worship in the worldly sanctuary from the worship in general use in this **CHRISTIAN COUNTRY!** We shall be told, and, so far, told truly, that the ritual of Moses is waxen old, the priesthood of Aaron's house is now abolished. But is **THE TRUTH**, which that ritual and priesthood preached, waxen old? God forbid! What cause can be given for this, that every ordinance from morning to evening, on the Sabbath, or week day, at new moon, or holiday, resounded with **BLOOD**? How comes it, that what may in fact be called the essence of all modern worship, **HEARING SERMON**, is not once mentioned in the law of Moses. We will be told, that the priests were preachers, for 'the priests lips should keep knowledge.' Be it so; we have none of the *old sermons* recorded, but we may very shrewdly guess at the subject of them. The priest could not put on his garments, nor move one step in his office, without being reminded of *Christ and him crucified*; and it is not overstepping probability to assert, that in all his doctrine, it behoved him to preach nothing else. We can scarcely suppose any thing equally strange, as to suppose a Levitical priest coming out of the holy place, his hands yet stained with the blood of the innocent victim, and hear him deliver such a sermon as would be listened to with any degree of patience by a *modern polite CHRISTIAN congregation!*

CHAP. IX.—commences the 26th section of the law. On the eighth day, viz. the first day after the week of their consecration, the newly consecrated priests enter upon their office. All creatures required *seven days* for consecration, and were *perfected* on the *eighth*; so, children after circumcision, Lev. xii. 2, 3.; young beasts for sacrifice, Lev. xxii. 27.; persons unclean by issues, leprosy, &c. Lev. xiv. 8, 9, xv. 13, 14. and Numb. vi. 9, 10. In like manner here, priests were not allowed to minister in their office till the *eighth* day. By this the perfection of the Great Priest was distinctly shadowed forth. On the day after the seventh-day sabbath, he arose perfect.

ed ; and sanctified all his holy priesthood to offer up spiritual sacrifices. And we may take this opportunity of remarking, that the *eighth* day is not only a distinguished day in the law of Moses, but it was so among the fathers. 'Circumcised the *eighth* day,' was closely connected with 'a Hebrew of the Hebrews.' Indeed, there appears to be the same reason for circumcising the *eighth* day, that there is for appointing that day to the priest to enter on his office. All animals were considered as polluted and in their blood for *seven* days, but on the *eighth* day they were clean. 'When a bullock, or a sheep, or a goat, is brought forth, then it shall be *seven days* under the dam ; and from the *eighth* day and thenceforth, it shall be accepted,' &c. Lev. xxii. 27. In like manner, as to the human species, 'If a woman have born a man-child, then she shall be unclean *seven* days, &c. ; and on the *eighth* day, the flesh of his foreskin shall be circumcised,' Lev. xii. 2, 3. The same number of days was observed in many other things : thus in cleansing Nazarites, Numb. vi. 9, 10. ; and purifying the altar, Ezek. xliii. 26, 27. One thing is remarkable in this, that in every seven days a Sabbath occurs, and that day was a sign of sanctification from the Lord, Exod. xxxi. 13. ; so Christ, who was the end of all these figures, rested the seventh day, the Sabbath, in the grave, and rose from the dead on the eighth day, (the first day of the new week), whose death was the cleansing of our sins, and his resurrection our complete justification. Thus, we may add, partaking in sanctification from him on the eighth day, 'we are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, being buried with him by baptism.' Now it is remarkable, that in this chapter we are considering, on the eighth day, when the priests were about to enter on their office, it is said, verse 4. for *to-day the Lord will appear to you*, we have already mentioned an *eighth* day in which the *Lord appeared* to his disciples ; but we apprehend this subject still leads us to look forward. Not only are the priests commanded to offer for their own sins, but burnt, sin, peace and meat offerings are to be sacrificed and offered for the people, who were thus to be made partakers *typically* in that holiness which comes by the blood of Jesus, and without which *no man shall see the Lord*. It must remind us of a glorious day of sanctification, when all the Israel of God shall be justified ; and of which an apostle says, 'We know that when he shall appear, we shall be like him, for we shall see him as he is ; and every man that hath this hope in him, purifieth himself, even as he is pure.' Then shall not only the great High-priest appear, but all the sons of Levi shall be purified ; his people shall be kings and priests to God, and they shall reign for ever and ever. In the 5th and 6th verses, we find the people brought the offerings as commanded, and 'all the congregation drew near, and stood before the Lord : ' And in the conclusion of the chapter we find, that after Aaron had offered the sin, burnt and peace offerings, 'he lifted up his hands towards the people, and blessed

• them. And Moses and Aaron went into the tabernacle, and came out and blessed the people, and the glory of the Lord appeared unto all the people; and there came a fire out from before the Lord and consumed the sacrifices, which, when all the people saw, they shouted and fell upon their faces,' verses 22, 23, and 24. This was a glorious day in Israel, and a precious earnest to them and to us of another infinitely more glorious day which is near at hand. We have seen our Great Leader and Priest enter into the heavenly tabernacle; there he is now performing the service, and soon will he appear to fulfil the prophetic language of the Psalm cx. iii. 25, 26. 'Save now, I beseech thee O Lord; O Lord, I beseech thee, send now prosperity. Blessed be he that cometh,' &c. Is it possible to read this remarkable piece of history, without remembering, that when the true Aaron came, offering the great sacrifice, and to bless his people, by turning their iniquities from them, he came to his own, and his own received him not; he left them with these memorable words, 'Behold your house is left unto you desolate; for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord,' Matth. xxiii. 39.

In verse 7. Aaron is commanded to 'go near and offer.' Previous to this Aaron had not offered, but Moses for him, Levit. viii. 14. Now Moses, from the Lord, authorises him to *go near and offer*, because no man could take this honour to himself. On the other parts of this chapter, we shall trouble our readers with a very few remarks. When Aaron blessed the people, it is said, verse 22. that he *lifted up his hand*. The lifting up the hand was a gesture frequent in any weighty or important matter, see Isa. xlix. 22; particularly in swearing, Gen. xiv. 22; praying, Psal. xxviii. 2; or blessing, Pa. cxxxiv. 2. Thus the Psalmist says, 'Let the *lifting up of my hands* be as the evening sacrifice,' Psal. cxli. 2. And Paul exhorts to 'lift up *holy hands* without wrath and doubting,' 1 Tim. ii. 8. It was a material part of the priest's office to bless the people, Deut. x. 8. and 1 Chron. xxiii. 13. and was in part accomplished by Jesus Christ, even on earth, when having offered up his sacrifice, and finished his earthly ministration, he 'lifted up his hands, and blessed his *disciples*,' Luke xxiv. 10. The form of Aaron's blessing is expressly prescribed to him, Numb. vi. 23—27.

The fire that consumed the sacrifices on this occasion, came *from before Jehovah*, and exactly corresponded with what took place in the days of Solomon, 2 Chron. vii. 1. By this miraculous appearance, God gave a visible testimony to the ministration of Moses and Aaron, that all had been done agreeably to his divine appointments, agreeably to what Elijah said on a similar occasion: 'Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word,' 1 Kings viii. 36. The fire thus kindled on the altar, the Jews say was kept alive upon it till their entrance into Canaan; in like manner, that the fire which came from heaven, and kindled the wood on the altar in the

days of Solomon, was kept alive till the days of Manasseh. When it is said, that the people shouted and fell on their faces, we may readily conclude, that the form of their worship was similar to that occasion; *for he is good, and endureth for ever.*

CHAP. X.—Our attention is here drawn to a most awful occurrence, at the very opening of the service of the worldly sanctuary,—Nadab and Abihu, two sons of Aaron, selected to the distinguished honour of serving God in his priesthood, slain by the fire of divine justice, an awful instance of despising and profaning the ordinances of God; in like manner as Ananias and Sapphira died before the Lord, at the opening of the apostolic churches. The concise account which the Holy Ghost has given of this matter, has led men (always more anxious to guess at minute outward circumstances, than to attend to the spiritual design of what is narrated) to form a very great variety of conjectures, totally unfounded in the text. Their crime is expressly stated to be, ‘offering strange fire before the Lord.’ This leads to the simple question, What was the *Lord’s fire*, opposed to which all other fire was *strange*? The error, in the view of *modern Christians*, was a very venal, trifling one. If the incense was burned, what is the difference by what fire it was kindled? But this only shews, that however inattentive we may be to that law, yet every *iota* and *ittle* of it was to be fulfilled by Christ, and therefore had a respect to him. There must therefore have been an important TRUTH taught Israel, when they were commanded to use the *Lord’s fire only*; and for despising this TRUTH, by neglecting the ordinance which pointed it out, these young men died *before the Lord*, evidences of the awful consequences of *despising his law*. We must therefore pause, to remind our readers, that such pieces of scripture history are not recorded as extraordinary stories, intended merely to interest our passions, and amuse our minds; they are kept on record in the word of God, to enforce this awful truth, that ‘if he who despised Moses’ law died without mercy,’ which contained merely a figure or shadow, ‘of how much sorer punishment shall we be thought ‘worthy,’ if we are found despising *the truth*, before whose eyes Jesus Christ hath been set forth evidently crucified! We may also remind those *fashionable Christians*, whose creed Pope has so summarily expressed,—

*For modes of faith, let fools and zealots fight,
He can’t be in the wrong, whose life is in the right,*

—that these two young men died before the Lord, *martyrs to Pope’s infidel lie!* They died, not for murder, adultery, dishonesty or fraud, but because they neglected God’s instituted ordinance!

We may understand *strange fire*, by remembering what is said, Rev. viii. 5. ‘The angel took his censer, and filled it with *fire from the altar*.’ Fire from God’s altar, when his justice was gloriously satisfied, kindling the incense, is alone sweet-smelling and

savoury before him. As the incense offered by the angel, kindled from the *fire of the altar*, ascended up before God *with the prayers of all saints*, it brings the crime of Nadab and Abihu to our view, in a very clear manner; and we shall find it to be a crime, of which we are all in danger daily before God. All prayers offered to the Hearer of prayer, which come not up perfumed with incense *kindled by the fire of his altar*, are but as a *smoke in his nostrils*, in the highest degree offensive. Prayer, not offered up, or kindled, by a view of the atonement by the blood of Jesus, is dishonouring God. It was this which makes the account of persecuting Saul, given by the angel to Ananias, so satisfactory to him, *Behold he prayeth!* Paul, the zealous Pharisee, had not lived so long without many, and probably very long prayers; but they were not so reckoned in the sight of God. The grand revolution which took place in his mind concerning Jesus Christ, and his death upon the cross, first taught him to pray, that is, to ask mercy, as the chief of sinners, because of the death and righteousness of Jesus Christ, who died on the cross in the room of transgressors. We may hear men very animated in their prayers, very loud in their lofty talk, about the divine attributes, nay, even God's goodness and mercy, while only offering *strange fire* before the Lord; we would do well to remember, that though judgment against our profanity is not speedily executed, although all who dishonour God by their profane worship do not immediately perish, yet the judgment of Nadab and Abihu is a standing example of what we have to fear. And it were well for us, did we keep our feet when going into the house of God, and beware of offering the sacrifice of fools.

It is very remarkable, that as their error was offering *strange fire*, so they died by *fire from before the Lord*. We have repeatedly mentioned, that the glory of the Lord, viz. the glory of his divine justice, appeared *like devouring fire* on the top of the mount. That fire which blazed terror on Mount Sinai into the consciences of all Israel, and a reflection of which made Moses' face shine, so as the children of Israel could not stedfastly behold him; that fire, we are told in the conclusion of the preceding chapter, came out from before the Lord, and consumed the burnt-offering, evidently instructing Israel as to what should take place in the fulness of time, when the fire of God's justice should burst forth, in its fiercest flames, upon Jesus Christ himself, the true burnt-offering, the lamb of God who beareth away the sin of the world. Now that fire, which took hold of the substitute, being despised and neglected by Nadab and Abihu, it burst upon their own devoted heads. And thus shall it be at last. All for whom Christ died, in whose stead the fire of God's wrath burnt up his soul in agony, shall be safe under the covering of his blood. But on those who despise his great salvation, judging themselves unworthy of eternal life, that fire shall break forth in its awful fury. When our God comes, it shall be 'in flaming fire, taking vengeance on all who knew not God, and who obey not the gos-

‘pel.’ ‘A fire shall devour before him, and it shall be very tempestuous round about him.’ ‘If once his wrath begin to burn, blessed are all they that put their trust in HIM.’ Dying before the Lord, literally means, in his tabernacle; and accordingly we find their own cousins Mishael and Elzaphan ordered to carry them out.

The reason given by Moses to Aaron for what had happened, deserves particular notice: ‘I will be sanctified in all them that come nigh me, and before all the people I will be glorified.’ The natural language of man’s heart is, that the salvation of the guilty by the atonement of another, is dishonourable to God; and that by using our best endeavours for this end, is the greatest honour we can pay our maker. It is thus that man, ignorant of God’s justice, goes about to establish his own righteousness. In coming nigh to God, we can only sanctify him, by acknowledging his unspotted holiness as manifested at the cross of Christ. The Pharisee considered himself as paying the highest possible honour to his Maker, when he held up the filthy rags of his own righteousness to him, and thanked God for bestowing them; while the publican had only to mention DIVINE MERCY, in which God is glorified indeed! And so we read, ‘Verily I say unto you, the one, viz. the publican, went down to his house justified rather than the other.’ God is also said to be glorified and sanctified in the execution of his judgments, in many such passages as the following: ‘I will be glorified in the midst of thee’ (Sidon), ‘and they shall know that I am Jehovah, when I shall have executed judgments in her, and shall be sanctified in her,’ Ezek. xxviii. 22. We may also add, that by ‘those that come nigh me,’ we are, in the Old Testament, literally to understand, ‘the priests who are nigh unto Jehovah,’ Ezek. xlii. 13. see also Num. xvi. 9. So judgment begins at the house of God, 1 Pet. iv. 17.; at his sanctuary, Ezek. ix. 6. The effect of these words are highly noticeable. Aaron ‘held his peace,’ in submissive reverence and godly fear: seeing ‘our God is a consuming fire.’ ‘I am dumb, I will not open my mouth, because thou hast done it,’ Psal. xxxix. 10. The Septuagint uses a remarkable word here, ‘he was pricked,’ implying that what was said went to his own conscience. And indeed the view here given of the divine character, and the nature of the worship which could alone be acceptable in his sight, was much fitted to prick the sober mind.

In the 4th verse, the cousins are appointed to carry out the dead bodies, that their brethren might not be defiled by so doing, and so still at liberty to do the duty of the sanctuary. In the 6th verse, Aaron and his sons are commanded not to ‘uncover their heads,’ or, as the Septuagint reads it, ‘Ye shall not put off the mitres from your heads;’ neither were they to rend their garments, as is customary with others in making lamentation for the dead: ‘Ye shall make no mourning for the dead,’ was a binding law of the priesthood. In verse 9. they are prohibited from wine or strong drink when they entered into the sanctuary. This has led many to suppose,

that on the occasion of their feasting on the peace-offering, they had been intoxicated with wine, which led them into this iniquity. But the text by no means hints at any such cause. It was customary for the priests of the nations to drink wine while officiating, and this, as we have attempted to shew, in the case of Noah, as connected with the inspiration of the Holy Spirit; but this is forbidden when entering into the tabernacle. We find the same thing enjoined again, Ezek. xlv. 21. 'Neither shall any priest drink wine, when they enter into the inner court.' Besides the ordinary offices of the priesthood, the 10th and 11th verses point out two remarkable parts of the priests' duty; they were to point out the difference between holy and unholy, clean and unclean; and they were to teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses. Each of these were very important. The first is strongly expressed in Ezek. xlv. 23. 'And they shall teach my people the difference between the holy and profane, and cause them to discern between the clean and the unclean.' We see it is one of the heaviest charges brought against the old testament church, 'Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and profane, neither have they shewed the difference between the unclean and clean,' Ezek. xxii. 26. The law respecting clean and unclean, we shall have occasion to consider fully in the following chapter; we have only noticed it here, to enforce the importance of the subject before we enter upon it. In teaching the statutes, we apprehend, they were chiefly employed in teaching the spiritual meaning of these statutes. It is in this sense that the priest's lips should not only *keep*, or be the repository of knowledge, but they should seek the law at his mouth, Matt. ii. 7. Now, the people were not left to seek the words of the law from the priest, for they had them in the book of the covenant; but they sought the meaning or expounding of the law. And it was in this way that they took away ultimately the key of knowledge, neither entering in themselves, nor suffering them who would to enter in. The circumstance of eating *in a clean place*, mentioned verse 14. and so frequently repeated throughout the law, appears to be of important signification. We have seen in what sense Christ was buried *in a clean place* when he was laid in the new tomb; but the royal priesthood, the church of Christ, eat the wave breast and heave shoulder, *in a clean place*, when they eat it in the Christian church; when they eat it, attending to the end of the commandment, which is charity, out of a pure heart, and a good conscience, and faith unfeigned. In the 17th verse, the expression, 'God hath given it you to bear the iniquity of the congregation,' should be read, 'that ye should take away the iniquity.' To bear iniquity, sometimes signifies punishment without forgiveness, as in Exod. xxviii. 43.; but here, and more frequently, it means, to *bear away*, and thus forgive the sinner, see Exod. xxviii. 38. So the priests took away the people's sins by eating their sin-offerings, wherein they prefigured Christ, John i. 19. In verse 19. Aaron ex-

cuseth himself from eating on account of what had befallen him; his sorrow and grief unfitting him for so doing; for the law required, that when eating the holy things they should rejoice, Deut. xii. 7. And when they brought these holy things they were to say, 'I have not eaten of it in my mourning,' Deut. xxvi. 14. When God would refuse the sacrifices of sinners, he says, 'they shall be unto them as the bread of mourners,' Hos. ix. 4.

CHAP. XI.—In this chapter we enter upon the consideration of a subject, which makes a distinguished appearance throughout all revelation,—the law of clean and unclean, particularly as to beasts. This doctrine was not new, nor unknown till the law of Moses; we have seen Noah sacrificing clean beasts, and as he had before been taught to distinguish them in taking them with him into the ark. Nor is it even then mentioned as any thing *new*, but Noah is commanded to attend to the distinction, as a subject with which he was familiar. The doctrine to which these laws pointed, is very plain from the revelation made to Peter respecting Cornelius, Acts x. the object of which vision was, to teach him to call *no man* common nor unclean; or, in other words, to point out that the line of separation between Jew and Gentile was now to be broken down. It is obvious, that with respect to these animals, none was unclean of itself; nor was there any natural line of distinction between them. The difference was entirely of divine revelation; and thus was it, in the first place, calculated to point forth that *sovereignty*, which puts a difference among the human race. When the grand difference is made at last by the Judge of all the earth, and the filthy are to be filthy still, while the holy are to be holy still, there is no *natural* cause for this, but, as was said to Pharaoh, 'that ye may know that I the Lord do *put a difference*.' The subject resolves itself into that most humbling doctrine to human pride: 'Hath not the potter power over the clay, to make one vessel to honour, and another to dishonour?' This distinction then of clean and unclean, pointed out the great distinction which has ever subsisted among the human race,—a distinction which is much lost sight of in this world, though it is partially visible, but which will be made obviously plain, when the Chief Shepherd shall divide the sheep from the goats. This distinction appeared in Adam's family; Abel was *clean*, because his heart was purified *by faith*; Cain was *unclean*, from his unbelief, and he was a persecutor and murderer of his brother. The grand source of the distinction between clean and unclean, we have seen to be *divine sovereignty*; the line by which it is directed, or the channel in which it runs, is the faith. Thus, among the antediluvians, we see the clean and unclean plainly distinguished, in the line of Seth, Enoch, and Noah, and that of Cain and his posterity. But it was in the days of Abraham that the remarkable line of distinction was drawn, because that in him and his seed all the families of the earth were to be blessed. Jesus Christ was in all ages the sanctifier; and Abraham's seed were called

clean, because of the holy seed running in their loins. Thus, Abraham's household, his family, children and posterity, were reckoned *clean*, while the surrounding nations were all held to be *unclean*. Pointing to this, our Lord says, 'it is not meet to take the children's bread, and cast it to dogs.' The children of Abraham were not unclean, but holy; the Gentiles were *unclean dogs*. When our Lord's death brake down the middle wall of partition, a new line was drawn; and his church was *the clean place*, where his *clean*, viz. all who were washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God, were to be collected together, in distinction from the *world*, which, says John, 'lieth under the wicked one.' Faith in the blood of Jesus is the *cleanser* now, as it was under the Old Testament; and although many of his *clean* are now mingled with the *unclean*, yet his church is the visible place of *cleanness*; and none can enter there, but by a profession of cleansing in the fountain opened in the house of David for all manner of sin and uncleanness. There is no doubt much *uncleanness* now in his house on earth, as he said to his disciples, 'Ye are *clean*, but not all;' but when the great day of the Lord comes, he shall sit as a refiner's fire to purify the sons of Levi. All uncleanness will be then at an end, for the Lord shall wash away the filth of the daughters of Zion, and gather out of his kingdom all that *offends* or does the iniquity.

We were instructed in the last chapter, that it was a most important part of the priest's duty to point out the difference between *clean* and *unclean*; and it is the great object of Christian doctrine still. *Fashionable Christianity*, which professes to delight in *sound morality*, when carried to its utmost length, only makes clean the outside of the cup or platter, but inwardly it leaves it full of uncleanness. The *Christianity* of the apostles and prophets made the distinction between clean and unclean most manifest; it pointed out a righteousness, a *cleansing*, infinitely beyond that of Scribes and Pharisees, let them make their philacteries ever so broad! The world are grossly ignorant of the scriptural difference between clean and unclean; if they see a man strictly moral in his outward conduct, they will point to this as a *clean* man; while they will point the finger at a publican and harlot, as truly *unclean*. But God who knoweth the hearts, judges very differently, and, according to his word, there are none farther from *cleansing* than those whom men call *clean*. This *cleanness* is merely external, and it is useful in this world, where it verily has its reward. But if we wish to see a *clean* person in the eye of heaven, let us observe that guilty sinner, who has rendered himself abominable before God, by all that *uncleanness* which comes from the heart and defiles the man, but who has tasted that the Lord is gracious, whose heart is gladdened with the hope of mercy, and who enjoys the answer of a good conscience through the resurrection of Christ from the dead, the peace of God ruling on his heart and mind by Christ Jesus. A *clean* man, then,

in the eye of man, is a man of decent outward behaviour; a clean man in the eye of heaven, is *the chief of sinners*, purged and cleansed in the blood of Jesus. It may be proper to add, that though we speak of the *clean person* in the eye of heaven as utterly vile before God, it is no less evident, that the grace of God which *cleanses* him teaches him to deny all ungodliness and worldly lusts.—Our readers will excuse our prolixity on this subject; we know not a more important one; and we much doubt, that many who may have glanced at some of these pages, perhaps with some satisfaction, will startle at this doctrine, and say, ‘This is a hard saying, who can bear it?’

Some have attempted to discover in the line of distinction, and the marks of it, among animals, figures of the grounds of distinction among men. Thus, we are told, that *parting the hoof*, denotes separation from the world; *chewing the cud*, revolving and meditating on the nourishment of the word of God. Now, we will freely acknowledge here, *first*, that we are convinced the word of God, which lays down these lines of distinction, has in each of them a distinct appropriate meaning; but we will also acknowledge *secondly*, that we by no means see them in that clear point of view, which would warrant us in laying them before our readers. We recommend the subject to the attention of such as find comfort and instruction in searching the scriptures daily, and exploring in them the hidden and veiled treasures of truth.

We may proceed to observe, that the prohibition to eat these animals had a direct reference to purity of communion. In like manner, touching them respects any kind of outward fellowship: to this Paul evidently refers, when he says, ‘and touch not the unclean thing, and ye shall be my sons and daughters, saith God Almighty.’

It is generally believed, that the nature and qualities of animals were much more attended to formerly than now. When the Lord God brought all the animals of creation to be named by Adam, he was eminently endowed with the knowledge of their characters and different qualities, to which his giving them names seems directly to apply. Among ancient nations, animals were used as hieroglyphics, to express different dispositions and characters; and we see this frequently introduced in scripture. Judah is compared to a lion; Naphtali to a hind; and so in many other cases. The song of Solomon, and indeed all the writings of the prophets, abound in figures of this kind. Our Lord introduces similar language in his doctrine, ‘Be ye wise as serpents, and harmless as doves.’ He speaks of ‘wolves in sheep’s clothing;’ and Paul forewarns the Ephesian elders of ‘grievous wolves not sparing the flock.’ He mentions being delivered from ‘the lion and the bear.’ We are therefore persuaded, that there are abundant materials to guide any who will examine into this subject minutely; and we have no manner of doubt, that there is not an animal, spoken of as unclean, or not to be eaten, or

touched, but it will be found to possess some characteristic quality, destructive of the purity of Christian communion. We think, that a number of them are very plain and prominent; but as we could not do the subject the justice which it deserves, we have rather forbore. This law of clean and unclean is now abolished, but the spirit of it remains, and is equally binding now on the church and Israel of God. If we are careful as to the door of the church, opening it and putting it agreeably to his word; admitting only those who appear to our consciences to be *cleansed* by the blood of Jesus; and putting away every *unclean* person, as they turn out; then will the church be a proper figure of the holy city, into which nothing that defileth shall enter; but if this is not attended to, the church of God will soon become a cage of every unclean and hateful bird. We see the false church often described in this way. We may farther add, that this doctrine is peculiarly unsavoury to the ears of the world at present. To judge *charitably*, or, in other words, to abolish the difference between clean and unclean, is the grand order of the day in modern religion; and thus to call evil good, and good evil, is the extensive language of worldly charity. The charity of the scriptures is a stranger to this doctrine; her character is, 'She rejoices not with iniquity, but rejoices with the truth.' Indeed, this law of clean and unclean will pretty plainly distinguish the *undefiled of the lamb*, the choice one of her mother, from all her rivals. There is a loud and popular cry abroad at present in the world. Lo, here is Christ, lo, there, is resounding in every quarter; let us not believe every spirit, but try the spirits whether they are of God. We can bring them to no better test than to the law of clean and unclean; or, in other words, let us inquire, what is the nature of their communion? If, like old Aholibamah, they are lying down to every lover, if their charity embraces all classes and descriptions, who take the name of Jesus in their mouth, whether they part the hoof, or chew the cud, we may rest assured this is not the congregation of the Lord: 'For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.'

CHAP. XII. Commences the 27th section of the law, and contains the law of a woman's uncleanness by child-birth, and afterwards the law of her purification. The leading object of this part of the ceremonial law appears plainly to be, to impress upon the mind that important truth, taught in Psalm li. 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' The uncleanness for a male child continued *seven* days, and on the eight the child was circumcised; so shall the spiritual seed of the woman, the body of Christ, lie under the uncleanness of sin *seven* periods. It is true, that on the *seventh*, the iniquity of Jacob shall be sought for, and there shall be none; but it is on the eight that the kingdom shall be delivered up perfect to God, even the Father, that God may be all.

The period of uncleanness for a female child is doubled, *two sevens*, probably pointing out her being first in the transgression. We have already noticed the circumcision on the eighth day, on which the body of the sins of the flesh will be completely done away. On this subject we shall only add, that it strongly reminds of the memorable saying, 'Who can bring a clean thing out of an unclean, not one.' In the 4th verse it is added, she 'shall continue in the blood of her purifying thirty-three days,' or, as the words literally are, 'she shall sit in the bloods,' that is, she shall abide at home, and not enter the sanctuary. It is to be observed, that though thus separated from public worship, she communicated no defilement to others, during that period, as before. The reader will also notice, that the thirty-three days added to the former seven, make up the forty days, or forty-two days, as we have repeatedly shewn, the *six sevens* of uncleanness. When the Holy One himself was born, being made under the law, he was circumcised the eighth day; and of his mother it is said, 'When the days of her cleansing according to the law of Moses were fulfilled, brought him to Jerusalem, to present him to the Lord,' Luke ii. 22. The law proceeds to lay down the offerings to be offered for her purifying, which, it will be observed, are not *peace-offerings*, as denoting joy, but a *burnt* or *sin offering* to make atonement, bringing sin to remembrance. But this pointed out complete deliverance to the woman, through the seed born of her; and thus Paul says, 'notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness, with sobriety,' 1 Tim. ii. 15. There was a lesser offering for the poor, which was that offered by the mother of our Lord in her poverty.

CHAP. XIII.—In this and the following chapter, we have a most particular account of the levitical law in cases of leprosy. It is most remarkable, that the great design of this law in its ordinances, however varied, appears to point to two leading objects; 1. The deep-rooted uncleanness and defilement of heart and character; and, 2. The manifold grace of God, as suited to cleanse and purify man amidst all his misery. In order to illustrate, in a most particular manner, the unsearchable corruption of man, one disease was made choice of by infinite wisdom, to exhibit the malady of sin in all its loathsome deformity, and dismal effects upon the human race. *Leprosy* was always the representative of sin, and generally a marked punishment of despising the grace of God. On consulting the following instances, the reader will see the nature of this disease, and the objects of it, as inflicted by the immediate hand of God. *Miriam*, the sister of Aaron, Numb. xii.; *Uzziah's sacrilege*, 2 Chron. xxvi.; *Gehazi*, the servant of Elisha, 2 Kings. v. The regulations as to the different appearances and stages of this distemper, are so numerous and particular, that it would be idle to attempt going minutely over them, were we prepared to do so; at same time, let it

never be supposed, that the Holy Ghost has enumerated one particular in vain; let us much rather think of our own blindness and ignorance.

There are three appearances mentioned in the 2d verse of this chapter, a rising, a scab, and a bright spot. Either of those in the skin of the flesh, and answering to the description given, formed the plague of leprosy. We call it, leprosy from the Greek word *lepra*, *scales*, which is a general symptom of the disease. It is called the *plague*, a word which is never applied but to an immediate judgment of God. The original implies *infection*, and evidently points to the imputation of sin. It is remarkable, that this distemper was alone to be judged of by the priest. No human skill could be of the least avail,—a lively figure of the deep-rooted malady, *sin*, which can only be judged of by the word of God, and cured by him, who is physician of soul as well as body. The priest alone could declare the distemper to be the plague of leprosy, for ‘by the law is the knowledge of sin.’ The word of God, which is quick and powerful, can alone touch the intents of the heart, and discover the dreadful plague which lies there. The infallible signs of leprosy, are the white hair in the plague, and that it lies deeper than the skin. The whiteness of the hair was the sign of corruption; and its deepness, the inveteracy of the distemper. It was the nature of the disease to fret, eat, and consume the flesh, as is said in Moses’s prayer for Miriam, ‘Let her not be as one dead, of whom the flesh is half consumed;’ and Naaman’s flesh was said ‘to come again,’ pointing out the nature of sin eating the flesh as with fire, like those of whom Paul says, ‘whose word doth eat like a canker.’ The shutting up seven days, would seem to have a respect to what Paul says, ‘that nothing be judged before the time,’ 1 Cor. iv. 5. On the great seventh day, the Sovereign Judge of cleanness and uncleanness will pronounce his last decree. The various steps which were directed to be taken to judge of this distemper, would lead to think of the difference between ‘sin reigning in our mortal bodies,’ and being overtaken in a fault; but it is so dangerous to attempt a minute explanation of every step, that we rather incline to forbear. We shall therefore merely recommend to sober consideration, the awful view which is here exhibited of unpurged guilt on the heart of man. No language can express in clearer colours, the awful defects of the defilement of sin, than the 45th and 46th verses of this chapter; and who is he who can shew himself to the priest, that is, examine his own heart and conduct in the presence of the Searcher of hearts, but must take his station with the miserable leper! Unclean, unclean, indeed! justly might we be separated from his sanctuary; for ‘without the camp shall his habitation be.’—But we hasten forward to the consideration of that purification which our great High Priest can alone bestow; and his blessed words are, we have *to-day* access to hear, ‘I will, be thou clean.’

From the 47th verse we have an awful view of the contagious na-

ture of sin, as appearing in the very garments of the leper.' The words of an apostle will readily occur on this subject, 'bating even 'the garment spotted by the flesh;' and it must be refreshing to our guilty minds, after glancing at the dreadful view of our unclean situation before God as here exhibited, to look forward in the hope of that blessed day, when many such guilty lepers as we are shall appear before the throne of God, having their robes washed, and made white in the blood of the lamb.

CHAP. XIV.—The 28th section of the law commences with this chapter: this section is entitled *Metsora'ah*, that is, the *Leper*. This chapter lays down the law of his cleansing, as well as that of the house garment, or any thing which had been affected. And first, He is commanded (verse 2.) to be 'brought unto,' or 'shew himself to the priest.' Referring to this, our Lord says to the leper he had cleansed, 'Go, shew thyself to the priest, and offer the gifts 'which Moses commanded,' Mat. viii. 4. The leper lived without the camp, as unclean; but on the day of his cleansing he was to be brought to the border of the camp, and, in after ages, to the gates of Jerusalem, where the priest met him, and brought him first into the camp, and then into the sanctuary. It was not the office of the priest to heal the leper; this could alone be effected by the power of God. On this account, *cleansing the leper*, is mentioned to John's messengers as a proof of Christ's being the Messiah, of the same rank with *raising the dead*. The sacrifices that were offered on the occasion were not intended to heal his distemper, but as thank-offerings; for the priest's office was not to be exercised, until, as the 3d verse says, 'the plague of leprosy be healed in the leper.' In the 4th verse, the four great things used for expiation, are commanded to be taken, viz. the two clean birds, the cedar, scarlet and hyssop. One of the birds is then to be killed in an earthen vessel, over the *living* or *running* water. Paul directly refers to this, when he says, 'We have this treasure,' viz. the gospel prefigured by the slain bird, 'in earthen vessels,' referring to their own infirmity and weakness, 'that the excellency of the power might be of God.' See Numbers v. 17. *Living water* is here, as on all other occasions, the emblem of that spirit, which accompanying the gospel, even in an earthen vessel, causes it to spring up to everlasting life, John iv. 10. 14. Thus, we see the importance of the testimony given by John, that when the side of our Lord was pierced, 'forthwith there 'came blood and water; and he that saw it bare record, and we 'know that his record is true,' John. xix. 34, 35. With a reference to this, the same apostle also says, 'This is he that came by water, 'not by water only, but by water and blood,' 1 John v. 6. Thus Christ 'sanctifies and cleanses his church by the washing of water 'through the word,' Eph. v. 26. In the 6th verse, we find the *slain* bird (prefiguring Christ put to death in the flesh) and the *living* bird (representing him quickened and justified in the spirit) are both

necessary to complete the ordinance; the *living* bird, with the cedar, scarlet and hysop, dipped in the blood of that which was *slain*. The blood of Christ is that which purges the conscience from *dead* works to serve the *living* God. It is singular, that the Hebrew doctors (whose expositions are not in general entitled to much attention) say, that the blood of the *slain* bird, mixing with the living water, represented judgment and mercy meeting together. The defiled leper, whom God hath healed, is to be sprinkled *seven* times, pointing forth the *perfection* of his cleansing; thus Elisha desired Naaman to dip *seven* times in Jordan, 2 Kings v. 10. 14. The living bird was then to be let loose into the open field; in the same manner as the scape-goat was sent away into the wilderness. The letting the bird *loose* into the open field, was an expressive figure of him who was *loosed* from the pains of death. In verse 8. among other things attending his cleansing, it is particularly mentioned, that all his hair was to be shaved off. Hair is the effect of strength in nature; and it is remarkable in leprosy, as in some other disorders, that though the system is weakened, the hair grows more strongly. Thus Samson told Delilah, that if his hair were shorn, he should be weak like another man, Judges xvi. 17. In like manner, to 'shave as with a razor,' Isaiah vii. 20. is expressive of weakening their strength. In general, shaving or cutting off the hair is always mentioned as connected with cleansing; thus, when the Levites were consecrated, 'a razor was to pass over all their flesh,' Num. viii. 7.

The following ceremonies correspond in their leading features with the other ceremonies of cleansing under the law. When it is said, ver. 14. that the tip of the right ear, pot and hand were to be touched with the blood, a ceremony which was also observed at the consecration of the priests, it points to all that holy conversation and godliness which the gospel teaches; the ear in hearing, the hand in acting, the foot in walking, are all affected by the blood of consecration. In the verses immediately following, the priest touches all those places with oil, which had been touched with blood before; the sanctifying oil of the Holy Spirit sealing, as it were, the purification by blood. This was the *holy anointing oil*, Exod. xxx. 26. From ver. 21—36. the law as to the poor leper is laid down, differing in no circumstance, but, as in similar cases, accommodating the law to the situation of the person.

From ver. 33. we have the law of cleansing a house when affected with leprosy. It has been remarked, that leprosy was not peculiar to the Jews, in as far as respected *persons*, but that a *house* being affected with it is no where else to be heard of. Whatever be in this, it was a most expressive figure of that *leprosy* and *defilement*, with which it is very possible for a church of Christ, which should be a *house* of the living God, may be affected; and therefore, in attending to the ceremonial law on this point, we are to learn how a church of Christ is to 'cleanse herself from all *filthiness* of flesh and 'spirit, perfecting holiness in the fear of God.' The first step

which the priest is commanded to take, is to *empty the house*, ver. 36. We apprehend there is an illusion to this in the words of our Lord, when he speaks of the 'unclean spirit going out of a man, and re- turning again finds the house *empty, swept and garnished*;' these expressions seem to point directly to the cleansing of a leprous house; and by comparing the other parts of the ceremonial law on this head, with the New Testament discipline, we shall find that one object was in view of both. To *empty* a house, can be easily understood 'as purging out the old leaven of malice and wickedness.' But if the appearance of leprosy, reddish or greenish, seems to have gone deeper than the surface, that is, to have deeply affected the wall, the house must be scraped, the affected stones removed, and the house plastered anew. Words cannot convey a more striking view of Christian discipline, than what is now before us. To scrape the stones, by admonition and reproof, to remove the stones which appear to be deeply and irrecoverably affected, by putting away these wicked persons, and plastering the house anew, with the cementing mortar of *charity*, can only be understood in the churches of the saints. If, after all this, the plague seems so deeply rooted that there is no healing, the house must be broken down; the stones, timber, and all the materials, must be carried to an unclean place. To those who have had the blessed privilege of seeing the comely order of the house of God, her doctrine and discipline, these precepts of the law must and will have a very forcible meaning indeed.

CHAP. XV.—This chapter is occupied in laying down the law of uncleanness from running issues of all various kinds. It is not necessary that we should attempt a minute investigation of particulars; the spiritual design of this part of the law of Moses may be very clearly understood from such passages as Ezek. xxxvi. 17, 18. Lam. i. 9. 17. where the filthy abominations in doctrine are opposed to the fruits of the incorruptible seed of the word. The expressions in ver. 4. and 5. strongly point out the contagious nature of this defilement, to which Paul seems to point when he says, 'Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure,' Tit. i. 15. One part of the ceremonial cleansing of this defilement was, to 'bathe, wash, or baptize himself with water,' ver. 6.; to which Paul also alludes when he speaks of 'the washing of regeneration,' or 'having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,' Heb. x. 22.; see also Lev. xi. 25. In verse 12. it is expressed, 'Rinsed his hands in water,' which is referred to James iv. 8. 'Cleanse your hands ye sinners,' &c. It is of particular use to attend to these references to the law of Moses in the writings of the apostles, because they clearly point out the use which they made of that law, and the objects to which they considered it as pointing. In the 15th verse we have the distinction of vessels pointed out, which occurs frequently afterwards. Vessels of wood, &c. were to

be rinsed, washed and cleansed; the length to which the Jews carried this by their traditions is mentioned by our Lord, Mark vii. 4—8. : earthen vessels could not be purified, but were to be broken, evidently pointing out that the defilement communicated by the first man of the earth, earthy, is connected with death. The apostles speak of themselves as *earthen vessels*, that is, sinful dying men.

The cleansing of him that hath an issue is mentioned ver. 13. This is the work of God : ‘ I will save you from all your uncleannesses,’ Ezek. xxxvi. 29. ‘ And from all your filthiness will I cleanse you,’ ver. 25. ; and this cleansing is shewn to be by pardoning their iniquities, Jer. xxxiii. 8. This is what David calls ‘ creating a clean heart,’ Psalm li. 12. To illustrate this, the reader will recollect the poor woman who had an issue of blood, and had spent all her living on physicians, but could not be healed of any ; when she touched the hem of Christ’s garment, she felt in herself that she was cured ; our Lord perceiving that the virtue of cleansing had gone out of him, told her, ‘ thy faith hath made thee whole,’ Luke viii. 43—48. This passage strikingly illustrates the nature of cleansing as typified in the law of Moses ; many say, that our faith is the source of cleansing, and adduce our Lord’s words, ‘ thy faith hath made thee whole ;’ but the *VIRTUE went out of Jesus* : it was that divine cleansing which flows alone from Him, and of which the poor woman partook even by touching the hem of his garment ! With the heart man believeth unto righteousness ; as Abraham believed God, and it was imputed unto him for righteousness : but the righteousness which justifies, is *the righteousness of God through faith*. The woman’s faith saved her, because it drew her attention to Him in whom alone there was healing for her. Seven days are again to be numbered for his cleansing, pointing forth the great day of cleansing for all the Israel of God. The water of cleansing in this 13th verse is called *running or living water*. Referring to this, we read in the New Testament of ‘ a pure river of water of life.’ To this water the prophet refers when he says, ‘ Then will I sprinkle clean water upon you,’ Ezek. xxxvi. 25—28. Thus also says Paul to the defiled Corinthians, ‘ And such were some of you, but ye are washed,’ &c. The last work of Jesus Christ before he suffered was to gird himself with a towel, and wash his disciples’ feet ; when Peter, from a seeming zeal for his master’s dignity, refused to permit him, our Lord replied in these memorable words, ‘ If I wash thee not, thou hast no part with me,’ John xiii. 8. It is the work of Christ to *wash* all who have part with him : he told his disciples, ‘ What I do, thou knowest not now, but thou shalt know hereafter.’ This took place when he was raised from the dead by the glory of his Father ; he opened the understandings of his disciples, and he preached the washing of the blood of Jesus to every creature. A little attention to such passages as verse 17. of this chapter will explain the language of the apostle, ‘ hating even the garment spotted by the flesh,’ Jude 13. We shall detain our readers only to observe, that

not only extraordinary and unnatural issues defiled, but even those which were after the usual course of nature, plainly teaching, 'in 'sin did my mother conceive me.' It is also noticeable, that these are such strong injunctions, that the clean person could *touch* no person nor thing without communicating defilement, yet the poor woman, of whom we have been speaking from Luke xii. ventured to *touch* the hem of Christ's garment, although doing so was expressly contrary to this law; she did so, from boldness in the faith of his divine person, as having all our uncleanness imputed to him. A little attention will remind the reader of many passages, both in the Old and New Testament, which refer to the laws of uncleanness which we have been considering, such as, 'And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called *holy*, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the *bloods*,' &c. Isa. iv. 3, 4. Again, 'In that day shall there be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for the *separation of uncleanness*,' Zech. xiii. 1.

CHAP. XVI.—We are now to enter on the consideration of the typical institutions peculiar to what was called *the great day of atonement*; that day on which alone, during the whole year, the high priest entered into the holiest of all. *Simeon* has a singular remark in his strictures on the service of this day. 'Most other types,' says he, 'received light from their accomplishment in Christ; this reflects light on the gospel itself. The chapter opens with a charge to Aaron the high priest, that he should not come at all times into the holy place, lest he die,'—'the Holy Ghost thus signifying,' says Paul, 'that the way into the holiest of all was not yet made manifest.' While the service of the worldly sanctuary shadowed forth good things to come, in many parts of it there were visible proofs that it was but *the introduction* to a more perfect tabernacle, and more perfect worship. This very charge, 'that he come not at all times into the holy place,' was a clear proof that another priest was wanting; a priest able to save to the uttermost, seeing he ever liveth to make intercession for us; a priest who continueth for ever, because he hath an unchangeable priesthood. Death was threatened should Aaron enter presumptuously; and his safety, when he was permitted to enter, depended upon this promise, 'I will appear above upon the mercy-seat.'

In the 3d verse Aaron is enjoined to offer first for his own sins and then for the people. He was not to appear in the garments of the high priesthood, but with a holy linen coat, breeches and girdle. This plainness, yet purity of dress, in which he was to make reconciliation, has been justly considered as similar to the appearance of the great High Priest in the likeness of sinful flesh, yet without spot, making atonement for the sins of his people, in distinction from that

divine glory in which he was arrayed when he entered into heaven itself. The leading article in which the worship of this day differs from the ordinary instituted worship, is the circumstance of the *two goats* which were presented before the Lord at the door of the tabernacle of the congregation. The design of this ordinance was clearly to preach Christ dying for our sins, and rising again for our justification. To accomplish this, *two goats* were necessary; the one to die, and its blood to be shed and sprinkled; the other to be set free and delivered from death, after being presented as a victim before the Lord. Lots were to be cast on the goats, one to be taken for the Lord, on which divine justice should be executed; and the other to be delivered. The lot was always considered as a sacred and religious act; nor would a Jew who feared God have ventured to cast the lot in trivial matters, much less as a matter of amusement, as now done. As the disposal of the lot is from the Lord, it is used in scripture as expressive of his divine sovereignty. The goat which was thus sovereignly delivered from death, was called *azazel*, or the *scape-goat*; and was *presented alive* before the Lord. Both the goats were figures of the great sacrifice of atonement; the one represented the *death* of Christ; the other pointed him forth as delivered from death, and *alive* for evermore; and united, the type clearly foreshewed in what manner our sins should be removed from us, as far as the east is from the west. The manner in which the incense was to be burnt, was the same as on other occasions, and, connected with the sprinkling of the blood of reconciliation, exhibited a glorious figure of the blood, fire, and vapour of smoke which filled the heavenly holy place, when Christ the great High Priest made his solemn and triumphant entrance there.

The 21st verse expresses in the most remarkable manner the great object of the law in this ordinance, viz. the imputation and removal of sin. It is remarkable, that the three words by which all kinds of sins are expressed are made use of on this occasion, translated, *iniquities, transgressions* and *sins*. They were confessed and transferred to the substitute, on whose head they were laid; and the goat was thus laden with the guilt of the congregation, sent away by a fit person into the wilderness. The different particulars enjoined in the following part of the chapter are similar to those we have already considered.

CHAP. XVII.—In this chapter the daily service of the sanctuary is regulated. Every animal which was to be slain for sacrifice was to be offered at the door of the tabernacle of the congregation. As that tabernacle was the residence of the God of Israel, by bringing it there, it was offered unto him. If this was not attended to, the offerer was to be considered as a murderer. To this the remarkable language of Isaiah, ch. lxvi. 3. evidently refers. The soul that sinned in this was to be *cut off*; because if so done, it would not only manifest ignorance of, but opposition to him who is the true tabernacle,

not made with hands. The worship of Israel, in all its parts, centered in their tabernacle, as it did afterwards in the temple. Thus Daniel prayed with his face towards Jerusalem, Dan. vi. 10. Thus Solomon, at the dedication of the temple, points out the reason for which God chose first the tabernacle, and afterwards the temple, as the place for his worship. 'Will God in very deed dwell on earth!' Again, 'That thine eyes may be open towards this house night and day, even to the place of which thou hast said, My name shall be there,' &c. 'And hearken to the prayer of thy servant, and of thy people Israel, when they shall pray towards this house,' 1 Kings viii. 26—31. When the GREAT SACRIFICE was offered without spot to God, then the veil of the temple was rent, the middle wall of partition was broken down, and then the words of the prophet fulfilled, 'My name shall be great among the Gentiles, and in every place incense shall be offered to my name,' &c. Mal. i. 11. Agreeably to this, Paul says, 'I will that men pray every where, lifting up holy hands without wrath and doubting.' The heathens sacrificed under every green tree; and to this the language of the prophets evidently refers. It is called the *open field*, in ver. 5.; and in ver. 7. it is called sacrificing to *devils*. All worship by sacrifice, which had not respect to Christ, as the object of it for righteousness, was considered as to *strange gods and devils*; and by comparing this with Deut. xxxii. 16, 17. 2 Chron. xi. 15. we find this was the great iniquity of Israel both in the wilderness and in Canaan. Paul refers to this, when he says, 'But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God,' 1 Cor. x. 20. The law of Moses speaks of sacrificing in the *open field*, in distinction from a consecrated place. The 10th, 11th and 12th verses of this chapter renew the prohibition against eating blood, annexing the important cause, 'it is the blood that maketh atonement.' The same reason must be binding to this day; nor can we show greater contempt of the 'blood of Christ shed for the remission of the sins of many,' even that 'blood which is drink indeed!' than by eating blood as ordinary food. We see that the blood of an animal killed in hunting, was to be poured out in the field, and covered with dust; so careful were they to be of leaving it exposed. The *stranger* is repeatedly mentioned in this chapter: of these there were three classes, 1. The *stranger*, who was utterly unconnected with the Jews, generally applied to aliens, heathens and idolaters. 2. The *stranger within the gate*, that is, those who were engaged either as servants or sojourners; these were bound to comply with certain parts of the ritual, but not admitted to worship. Lastly, the *proselyted stranger* who had been circumcised, and made public profession of his subjection to the law of Moses. The purification by washing with water will remind of Paul's words, 'having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,' Heb. x. 22. When John came baptizing with water, he introduced no new

ordinance. Some modern reasoners seem to consider *water baptism* as peculiar to the New Testament, which was by no means the case.

CHAP. XVIII.—enjoins separation from the nations, in their idolatry, uncleanness, sensuality, and even bestiality. Egypt and Canaan are both particularly mentioned: of Egypt the scripture assures us that it was an idolatrous land, and that Israel had been defiled there, Ezek. xx. 7, 8. and xxiii. 8.; in like manner, the abominations of Canaan, Lev. xx. 23. The statutes of God alone were to be observed, as our Lord expresses it, Matt. iv. 10, *Him only shalt thou serve*. In verse 5. we have that remarkable text quoted, Gal. iii. 12. and Rom. x. 5—9. which furnishes the foundation for considering the law of Moses as a law of works opposed to the faith of the gospel. Nothing can be more opposite to the apostle's meaning in both texts. We shall have another opportunity of examining them particularly; it is only necessary here to observe, that in Rom. x. Paul is pointing out the error into which the Jews had gone, in their ignorance of God's righteousness, going about to establish their own; seeking justification, as it were, by the works of the law: now, says he, 'Christ is the end of that law for righteousness to every one that believeth;' therefore, there can be no righteousness obtained from it now, but according to Moses' works, from doing the things it requires. In like manner, he is pointing out the error of the doctrine of the *Judaisers*, who, he says, 'are of the works of the law, and so under the curse;' Christ being now come as the end of the law, by adhering to its works, they plainly shewed that they were seeking life from its deeds. The law is (*viz.* not now after the death of Christ) not of faith, &c.

CHAP. XIX.—This chapter commences the 30th section of the law, and before laying down various parts of that *obedience* which the law of Moses required, not only in their worship, but civil concerns, gives this reason, 'Be ye holy, as I the Lord am holy.' Peter comments on this text, 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he who hath called you is holy, so be ye holy in all manner of conversation,' &c. 1 Pet. i. 14, 15, 16. This furnishes a plain proof that the obedience now is of the same nature as of old; and that the old covenant enjoined no obedience or works, as the ground of justification; but as is the case *now*, all who profess separation to the law of their God should be *holy*, that is, separated from that uncleanness and defilement, which Peter calls the former lusts in their ignorance.

In the 3d verse, the honour of parents is again enjoined, as it is also enforced by an apostle, and, connected with it, keeping *my Sabbaths*. Here he speaks as *Lord of the Sabbath*. The Jewish Sabbaths, as well as the Sabbath now, were God's Sabbath; the appointing of them was a blessing of his grace, 'I gave them my Sabbaths,' because they were pledges of the eternal Sabbatism which

remains for the people of God ; thus he adds, ' I am Jehovah, your ' God.' They are prohibited from ' looking' or ' turning unto ' idols ;' and an apostle of Jesus Christ considers Christians now as in no less danger, ' Little children, keep yourselves from idols.' Many who would consider bowing down to an image, or worshipping Baal, as a sign of gross insanity, are immersed in ' covetousness which is ' idolatry,' and daily engaged in serving many other ' gods of the ' nations' equally opposite to the service of God. The word here translated *idols*, means *things of vanity*, and *nothing worth* ; so they are often called *vanities*. Peter calls the heathen worship *vain conversation received by tradition*. Paul also refers to this, when he says, ' We ' know that an idol is *nothing in the world*, and that there is no other ' God but one,' 1 Cor. viii. 4. *Elim* signifies gods ; *Elilim* no gods : hence Moses speaks of provoking to jealousy by *Elilim* ; the Greek translate this by a word peculiar to this sense, *idola* ; hence our word *idols*. The word *Elil* is applied in Hebrew to any thing of little value ; thus Job calls his friends *Elil*, physicians of no value, Job xiii. 4.

The regulations of sacrifices are then laid down, at which we have already glanced. Not to be eaten at all the third day, ver. 7. plainly refers to the resurrection. We may notice that the word in that verse translated *polluted*, means in Greek *unsacrificeable* ; Paul adopts the very word, 1 Tim. iv. 4. ' Every creature of God is good, and ' nothing to be *refused*,' &c. ; which shews the pretence for abstaining from certain meats, grounding it upon this part of the law of Moses. The expressions used in the 8th verse, and particularly the penalty of *excision* annexed to it, plainly shews the respect that the precept had to what was in itself very sacred and important, viz. the Holy One who saw no corruption, but rose from the grave on the third day. In the 10th verse, we have the law of the gleanings for the poor and stranger, a memorable part of their law of love. The word translated *every grape*, is in the original *single grape*, that is, every grape not in cluster. The same word is used Isa. xxiv. 14. Obad. 5. Some have thought from such passages, that it refers to the gleanings of Christ's vintage.

In the 16th, 17th and 18th verses, we have the *law of love* literally laid down. From these passages we may plainly see, that John was well warranted to say that ' love is the old commandment which ' we had from the beginning.' The word *tale-bearer* in this passage is described to be a *revealer of secrets*, Prov. xi. 13. and xx. 19. ; and his object, the prophet says, to shed blood, Ezek. xxii. 9. and all this under the mask of friendship, Jer. ix. 4, 5. The Septuagint translates this passage, ' Thou shalt not walk with guile ;' this is what the New Testament calls *double tongued*. In this way we see the connection with the latter clause of the verse, ' standing against ' the blood of thy neighbour !' He who is a tale-bearer, or calumniator of the brethren, or suffers sin upon him, as the following verse expresses it, stands against his blood. This neglect of the law is

what the New Testament calls *murder*; and thus our brethren's blood lie on our heads. To hate our brother in the heart, was a great transgression by this law; *rebuking thou shalt rebuke*, a Hebraism which forcibly expresses our duty. The word implies to *rebuke with conviction*; and it is equally opposed to hatred nourished in silence, or with flattery, Prov. xxviii. 23. The exercise of this law has always been enjoined in Christ's house; it nourishes love, Prov. ix. 8.; knowledge, Prov. xix. 25.; and procures a blessing, Prov. xxiv. 25. The old English versions read, 'and not bear sin for him,' that is, he who rebukes not his brother for sin, shall bear the punishment of sin on his account: thus we read of God 'requiring blood at his hand,' Ezek. iii. 18. The Septuagint reads, verse 19. 'Let not thy hand revenge,' &c. which the apostle illustrates thus, 'Avenge not yourselves, but rather give place to wrath,' Rom. xii. 19. Thus David said, 'The Lord avenge me of thee, but mine hand shall not be upon thee,' 1 Sam. xxiv. 12. *Grudging* against a brother implies, retaining remembrance of injuries. Christians are called now, even as the law of Moses in this passage required of Israel, that they should neither revenge personal injuries done to them, nor retain a grudge in their minds against a brother on account of injuries: 'if he repent, forgive him, is the standing law of God's house.' This subject is concluded with that precept which includes the whole second table of the law, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. As to love the Lord God with all our heart, soul, strength and mind, includes our whole duty to God, so this includes all we owe to man. But this is a debt which we can never fully pay; hence says an apostle, 'Owe no man any thing, but to love one another.' It is argued, that this shews the law of Moses to be a covenant of works, and requiring duties which man cannot perform. In what respect does the words of Jesus fall short of it? 'Love one another, as I have loved you.' When Christians can say that they love one another, as Christ loved sinners, they need not fear to look even into this precept of the law of Moses.

He introduces the next portion of duties, with renewing the charge, 'Ye shall keep my statutes;' which seems to imply, that as the design and object of the precepts to follow did not appear so obvious, they might be in danger of neglecting them, as unimportant. The prohibitions against sowing with mingled seeds, different cattle gendering together, and wearing garments of different materials, appear plainly to apply to Paul's words concerning *purity of communion*, 'Be not unequally yoked with unbelievers,' 2 Cor. vi. 14—18. Nor is *purity of doctrine* foreign to the subject. When teachers in the church mingle any doctrine with the incorruptible seed of the word concerning Christ and him crucified, they are disobeying the spirit of this precept. In like manner, any materials mingled with the righteousness of Christ, spots the garments of Christ's disciples, and defiles their *fine linen*.

The precept in the 20th verse respecting a *betrothed woman*, is

differently understood. The Chaldee considers the word as a woman *reproached* or *public*. The original word here used is rather dubious. The law concerning fruit-trees in Canaan, ver. 24. and 25. is one of the most remarkable in all the ritual of Moses. Three years their fruit was to be deemed uncircumcised and unlawful to be eaten, and the fruit of the fourth year was to be consecrated to the praise of the Lord, or, as the expression literally bears, the *holiness of praises*: this was done, either by giving them to the priests, as in Num. xviii. 12, 13. or eating them before the Lord, as they did their second tithes, Deut. xii. 17. This law of the uncircumcised or unclean fruits, pointed out those *fruits of righteousness* consecrated by the resurrection, and so become meet for the master's use, and redounding to the praise of the glory of his grace. Eating with the blood is again prohibited, ver. 26.; and as it is connected with using enchantments, &c. it has been understood to refer to those idolatrous feasts and incantations used by diviners. These we shall have occasion to consider more particularly, Deut. xviii. Rounding the corners of their heads, and marring the corners of their beards, refers also to the heathenish and idolatrous customs of the nations, particularly on occasions of public mourning and lamentation; see Isa. xv. 2. and Jer. xlviii. 37. The exact nature of these practices is not now certainly known. Of the same class are the cuttings in the flesh for the dead, ver. 28. Such passages as Jeremiah xvi. 6. well shew what was customary; see also Deut. xiv. 1. Such scriptures in the law, as ver. 29. are applicable evidently both to literal and spiritual whoredom. Keeping the Sabbath is connected with reverencing God's sanctuary, ver. 30. which is equally binding to this day, 'serving God acceptably with reverence and godly fear.' The subject of familiar spirits, wizards, &c. will require particular examination, for which Deut. xviii. will furnish us with a proper opportunity. The strangers, verses 33. and 34. are evidently *frasclytes*. The laws respecting equity in weights and measures, have a manifest reference to the *divine righteousness*, a subject to which the book of Proverbs will furnish us with a very apt key.

CHAP. XX.—contains a farther repetition of sundry laws, which have either been already noticed, or occur more fully afterwards.

CHAP. XXI.—introduces the 31st section of the law. After having laid down the laws which were common to all classes, those peculiar to the priesthood are now mentioned. In ver. 1. it is enjoined, that 'none of them shall be defiled for the dead.' This defilement might be occasioned by touching a dead body, or a grave, or entering a house where a corpse lay; circumstances which might be frequently expected to occur. As to the high priest, no propinquity nor other circumstance was sufficient to justify him being defiled, verses 10, 11; but the law of God will never be found to tear asunder those ties which nature has formed. It was therefore permitted the

ordinary priests to be defiled in cases of close consanguinity, which are enumerated verses 2, 3. It has been by many thought, that this furnishes us with a very good pattern or warrant, how far propinquity will justify our departing from Christian usages: thus, Christians are commanded to consider those who neglect to hear the Church as heathens and publicans, Matt. xviii. 17. which Paul explains, 1 Cor. v. 17. 'With such an one no not to eat.' Now, as this law was certainly never intended to separate husband and wife, or parent or child, the regulations as to the lawfulness of priests suffering defilement for those near of kin to them, is thought to furnish us with a very proper example in the other cases. The laws concerning cutting the hair and flesh are repeated as binding particularly on the priests; and this seemed the more necessary, because among the idolatrous nations their priests did so in a more distinguished manner than others. Of the priests it is also farther required, ver. 7. that they shall not marry a wife that is a *whore*; the Hebrew word *zanah* does not imply a *common prostitute*, but one who had been *humbled*. Some have attempted to draw a parallel between this and the Christian bishop, 'the husband of one wife;' but in no sense put upon this text will the parallel apply. The laws of the priesthood evidently respect him as the representative of another priest who should after arise; and the natural application of this law will be to her who is *undefiled, the choice one of her who bare her*. And this reference to the church will be still more evident, when the 9th verse is attended to: the daughter of a priest committing whoredom *profaneth her father*. The character of the high priest, as the representative of the great High Priest passed in to the heavens, is next set before us: the cause of the peculiar manner in which his typical sanctity was guarded, verses 13, 14, will remind of Paul's words to the church of Corinth, *that I may present you as a chaste virgin to Christ*. To the end of the chapter, the various particulars are enumerated, by which the typical *perfection* of the person of the priests was guarded. Thus by line upon line, and precept upon precept, did the law in its various ordinances shadow forth the divine perfection of his person who was holy, harmless, undefiled, and separate from sinners.

CHAP. XXII.—In the beginning of this chapter, the various uncleannesses which should prevent the priests from *coming nigh* in the holy things are enumerated. *Coming nigh* here evidently means *eating before the Lord*, as in verse 4. those meats which the priests were to eat. It will be observed, that a *blemished* priest might eat, although an *unclean* one durst not. This evidently respects purity in communion in the church of Christ, which is a royal priesthood. The nature of their cleansing is mentioned, verses 6. and 7, and corresponds with the apostle's words, 'Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord.' The law of love is the great cleanser in the house of God.

But there is a day coming when the priests of the Lord will be thoroughly purged ; when Jesus Christ comes again, ' he shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness,' Mal. iii. 2, 3. We are next led to see that the household of the priest, foreigners and hirelings excepted, were to be allowed to partake in the bread of the altar. This passage seems particularly to refer to the heave-offerings, which were to form a principal part of the support of the priest and his family. The manner in which hired servants were to be permitted to eat, if bought with the priest's money, furnishes us with a striking figure of the fellowship of the Gentiles in the household of the great High Priest. From the 18th verse, we have directions as to the state in which things should be which were to be laid upon God's altar. The words of Malachi, ch. i. 8 13, 14. are a commentary on this passage. The *perfection* of the sacrifice and offering was a direct reference to the *perfection* of Christ's one offering : he that brought a *blemished* animal to God's altar, was considered as a *deceiver*, and as dishonouring the sacrifice of Christ. We shall only farther notice on this chapter, that from the 27th verse it will be observed, as the child was to be dedicated to the Lord, presented to him in the ordinance of circumcision on the *eighth day* ; so on the *eighth day*, at least not before, it might be offered in sacrifice. As the *eighth day* under the law pointed in the first place to the justification by the Spirit through the resurrection of Christ, and ultimately to the great *eighth day* of cleansing, many have thought that the eighth day is still the proper day for Christian baptism.

CHAP. XXIII.—In this chapter we find the laws and regulations to be attended to in the great feasts and festivals of the Old Testament church. In the 1st verse the Lord asserts their divine authority, ' These are my feasts.' They are termed *feasts*, because they were instituted to keep in remembrance the great feast which God hath prepared for all people. He appointed them as seasons of gladness, rejoicing and exultation in fellowship with him. They were to be holy *convocations* ; ordinances, not for individuals, but for the assembled church. Paul tells us, Coloss. ii. 16, 17. that they were shadows of good things to come, but that *the body or substance* of what they prefigured is Christ. At the head of all these solemn feasts stands *the Sabbath*. This was the first institution of God, his first gift to man ; he gave him the holy Sabbath ; ' there remaineth still a sabbatism to the people of God,' Heb. iv. ; and Christians look forward to that memorable day of the Lord, which is fast approaching, when all the Israel of God shall enter into *rest*, and keep a *Sabbath* with their Lord, rejoicing in his finished work. The six days of work are already far gone ; the Sabbath is at hand. Let us keep the *memorial* of it with gladness and rejoicing, for ' this is the day the Lord hath appointed.' Let the voice of gladness and rejoicing be heard in the churches of the saints, the tabernacles of the righteous, on this the day of our holy convocation.

Next to the Sabbath, the passover was the most memorable and important feast in Israel. It is not our wish to repeat what has been already noticed; we may therefore only observe, that in our Sabbath all the feasts of the Lord are united. On this day the first disciples of Jesus Christ held their holy convocation, to break bread in remembrance of him. On this day they eat their unleavened bread of sincerity and truth. It is remarkable, that in every week or seven days, there was one day of holy convocation sacred to the Lord, in which no servile work was to be done; and in every year *seven solemn holy days*, 1. The passover; 2. The feast of unleavened bread; 3. The first fruits; 4. The feast of pentecost; 5. The feast of trumpets; 6. The day of atonement; and 7. The feast of tabernacles.

From the 9th to the 15th verse, we have the feast of the first fruits particularly enjoined. There are frequent references made to this feast in the writings of the apostles, clearly demonstrating that their harvest prefigured the end of the world; and hence, the waving the first ripe sheaf, and consecration of the first fruits, prefigured Christ, his resurrection from the dead, and presentation before God, as thus consecrating the whole 'children of the resurrection,' and thus, 'Blessed and holy is he that hath part in the first resurrection.' Christ arose from the dead as the *first ripe sheaf* of the harvest; and he was waved before the Lord, when he appeared 'the lamb as it had been slain in the midst of the throne.' As the antitype of the sheaf of old, he was *favourably accepted* for his people, verse 11.; and this was done on the morrow after the Jewish Sabbath. For this cause, Christ rose from the dead on the *third day* according to the scriptures; the disciples of Jesus rested the Sabbath according to the commandment; and very early in the morning of the first of the week, the joyful news were proclaimed, 'He is not here, he is risen as he said;' and on the seventh Sabbath he ascended on high leading captivity captive. Previous to the waving of the sheaf, the Jews were prohibited from eating any part of their harvest, whether green ears, parched corn, or bread. We shall only farther observe, that this feast was a striking representation of the nature and consequences of Christ's resurrection; nor is it an unnecessary subject for Christians now to investigate. 'Consider what I say,' says Paul, 'and the Lord give thee understanding in all things; remember 'that Jesus Christ of the seed of David was raised from the dead, 'according to my gospel.' All that is recorded concerning Christ's resurrection proves, that it took place *according to the scriptures*, and that every thing written *in the law of Moses* might be fulfilled. It was thus that the believing Israelite of old was blessed in *meditating on that law day and night*; it was thus, that when the meaning of its ordinances was understood, and the eyes unveiled, they beheld *wonderous things* in that law! things which made them wiser than all their teachers. We may farther add, that every thing said about their husbandry, evidently respects the church of God, from their first 'breaking up their fallow ground,' and 'sowing in righteousness,' to

their bringing in the last gleanings of their field, and grapes of their vintage. God thus instructed them (and it is written for our learning) concerning that time, when the bearer of the precious seed, who went forth *weeping*, shall come again *rejoicing*, bringing his sheaves with him.

From the 15th to the 22d verse we have the particulars of the feast of pentecost, the fulfilment of which is so particularly narrated in the 2d chapter of the Acts. Seven Sabbaths were to be remembered from that on which the sheaf was waved. The text is particular in saying, 'Seven Sabbaths shall be *complete*,' verse 15.; to which the language Acts ii. 1. evidently refers, 'Now when the day of pentecost was fully come.' As this was the *fiftieth* day, the feast got the name from the Greek word for fiftieth, *pentecosta*. Upon the same ground the *fiftieth* year was the year of Jubilee. It is impossible to avoid repetition on such a subject, and to express our wonder, that there should remain in the mind of any who attend to the scriptures, the smallest hesitation as to the typical design of the completion of the sevens. It will be particularly recollected, that as the first ripe sheaf commenced, so this completed the harvest: and as it is connected with the charge, not to glean the corners of the field, but to leave the portion to the poor, the destitute, and the stranger; so when the day of pentecost was fulfilled, the stranger Gentiles were called to glean the Jewish harvest. The two large loaves of fine flour which were on this day to be offered by the Jews, are also called *first fruits*, and represented the *first fruits* of the Gentiles, the commencement of the Lord's harvest there; in like manner the early converts are called *first fruits* of Achaia, 1 Cor. xvi. 15. The downpouring of the Holy Ghost, and the remarkable gifts of the Spirit which accompanied it, are called the *first fruits* of the Spirit: The *first fruits* of the day of pentecost, and the two *tenth deal* loaves, may be considered as the thank-offerings of both Jews and Gentiles; for at the day of pentecost, when 3000 Jews were added to the Lord on one day, and those fields, which the Lord had told his disciples were ripe for harvest, were gleaned, 'Israel was *holiness* (or 'the *holy things*) of the Lord, and the *first fruits* of his increase,' Jer. ii. 5. In like manner, James tells the gleanings of the Jews, viz. the scattered remnant of the twelve tribes to whom he wrote, that they were 'a kind of first fruits,' see James i. 18.; and the redeemed are called 'the *first fruits* unto God and to the lamb,' Rev. xiv. 4. The subject of *first fruits* is much recommended to the attention of the reader; it is first brought to view in the *firstlings* of Abel's flock, and is much celebrated throughout the scripture. We shall only add, that as the *first fruits* were sacred, they were highly typical, not only of the divine worth of the HOLY ONE OF GOD, but of all his sanctified justified Israel, who are holy brethren, called to be saints, and dedicated to the service of the Lord. Among the other offerings of this period, we find *peace-offerings* mentioned, and this is the only time on which *the church* offered *peace-offerings*, although

individuals frequently did. We shall only farther remark, that on the first day of the week, we are called to keep our pentecost, with joy and gladness, and thankfulness to God, who hath sent forth the spirit of his Son, and privileged us Gentiles to participate in the joyful harvest of what the prophets sowed, and the apostles began to reap. Nor should we forget, while keeping our feast days, that that love and gracious kindness to the poor, which was connected with this and all the feasts of the Lord, verse 22. should animate us to attend to the apostle's words, 'But to do good, and to communicate forget not; for with such sacrifices God is well pleased.'

We have seen that the seventh *day*, and seventh *week*, were set apart as peculiarly sacred, and we are now to see the seventh *month* was also a period dedicated to the Lord. Every new moon was ushered in with the sound of a trumpet; but on the appearing of the seventh moon, there was a peculiar sound of triumph, and a feast, which was from this denominated *the feast of trumpets*. The seventh month was set apart for this purpose, 1. Because it was intended to point out that important period, when, 'Behold he is gone up with shouts, and with the sound of a trumpet;' or, more properly, 2. The morning of that seventh period, when he shall descend with power and great glory; when the trump of God shall sound, even the voice of the archangel, which all who are in their graves shall hear. We shall have occasion to consider the *blowing of trumpets* more particularly afterwards; at present we shall only add, that, whether we think of this feast as pointing to the proclamation of the gospel, the joyful sound, or to the great and terrible day of the Lord, we shall find the ordinance peculiarly instructing. On the tenth of this month was celebrated *the great day of atonement*, formerly considered at chap. xvi. From the 27th to the 33d verse, the solemnity with which that day should be kept is strongly expressed. *Excision* was the recompence of reward to those who despised this part of the law of Moses. The first day of the week is our new moon, our holy convocation, not only for the exulting blowing of the trumpet, but the day of humiliation before God, while remembering the great price of the atonement of our souls. All the important truths, which the various ceremonies of the great day of atonement are calculated to bring to mind, are set before us in the worship of the Christian Sabbath.

From the 34th verse to the end we have an account of the last and not the least important feast of Israel, *the feast of tabernacles*. This was one of the three grand festivals, on occasion of which all the males in Israel appeared before the Lord. It commenced on the 15th day, four days after the day of atonement, and was celebrated with all possible demonstrations of joy and gladness. It lasted eight days; and the last or eighth day is called *the great day* of the feast. It was upon this last and great day that Jesus stood and cried, 'If any man thirst, let him come unto me and drink,' &c. John vii. 37. It is commonly thought, that our Lord here alludes

to a ceremony performed with great pomp on this occasion, viz. drawing water from the fountain which issued from the temple, and pouring it out before the Lord. This is not mentioned in the text before us, but as it is manifestly referred to in several passages of scripture, it would be improper to pass it unnoticed. *Tremellius* gives us from the Talmud an account of this ceremony, as practised in the latter days of the Jewish church, which is worth preserving. 'On the eighth day of this feast, the Jews used to march seven times round the altar, singing *Hosannah*, with palm branches in their hands.' They then drew water from *Siloam*, which they poured out, mixed with the wine of the peace-offerings, singing Isaiah's song, 'With joy shall ye draw water out of the wells of salvation.' This feast was called 'the feast of *booths*,' because during its continuance the Israelites dwelt in *booths*. It is called in Greek *Skennopogia*, that is, the *pitching of tents*, or *setting up of booths*. It was at this feast that Solomon's temple was dedicated, and therefore it may be inferred, that it respects the *tabernacling of Jesus in flesh and blood with his people*. It was at this feast that Jesus rode up to Jerusalem riding on an ass, and on a colt, the foal of an ass, when the surrounding multitudes brake down the branches, and triumphantly exclaimed, 'Blessed is he that cometh in the name of the Lord to save us, Hosannah in the highest.' We may therefore look forward for the complete fulfilment of this feast, to that period, when he, the Redeemer, shall come again to Zion, and enter Jerusalem in triumph; when all his people shall dwell with him in *unwalled villages*; see Ezek. xxxviii. 11. We have a glorious description of the manner in which the great feast of tabernacles will be kept, Rev. vii. 9—17. which the reader is recommended to consider attentively.

CHAP. XXIV.—In this chapter we have an account of the furnishing of the oil for the lamps of the golden candlestick, which we have already noticed on Exod. xxv. 2.; it was pure olive oil: referring to which Paul considers the Old Testament church as the true and natural olive tree, where this oil was deposited; and the Gentiles as a wild olive, grafted into the tree contrary to nature. This stood 'without the veil,' because it corresponds with the state of the church in this world; and there Aaron and his sons were to dress the lamps; thus prefiguring the office of the great High Priest over the house of God, who walks in the midst of his churches with his eyes as a flame of fire. From the 5th to the 10th verse, we have the ordering of the shew-bread, which has been already noticed, and on which we have only farther to remind, that as the *twelve* loaves referred to the *twelve* tribes, so Paul's words are most applicable, 'We, being many, are one bread,' 1 Cor. x. 17.

From the 10th verse we have an account of the son of an Israelitish woman, who *blasphemed* the NAME. Our translation improperly supplies the words *of the Lord*. The object of this blasphemy was *the angel*, of whom the Lord said to Moses, 'MY NAME is in him,'

Exod. xxiii. 21. He is distinguished as THE NAME throughout the Old Testament, see 1 Kings viii. 19. 29. and many similar passages; and the apostles spoke a very intelligible language to those who were conversant with the Old Testament scriptures in such passages as Acts iii. 16. and iv. 12. 'There is none other name given under heaven amongst men, whereby we must be saved.' To *blaspheme* here means to *pierce through*, as Isaiah xxxvi. 6. This is that name to which Paul refers when he says, 'He hath by inheritance obtained 'a more excellent name than the angels,' Heb. i. 4. even that name which is above every name; and every thing spoken to the dishonour of that worthy name, is in scripture called *blasphemy*. Hence the crime of *Hymeneus* and *Alexander*, which Paul calls making 'shipwreck of the faith,' respected the faith concerning the name of Jesus Christ; therefore Paul delivered them to Satan, that they might learn not to *blaspheme*. Blaspheming the Son of man was speaking against him. This is followed with the repetition of several general laws of which we have already spoken.

CHAP. XXV.—We now enter on the consideration of one of the most important branches of the ordinances of the Mosaic law, the consecration of the *seventh* and the *fiftieth* years. 'When ye come 'into the land which I shall give you,' this ordinance was to commence; and it is remarkable, that Joshua was exactly *seven* years in driving out the nations and establishing Israel in Canaan. We have seen the *seventh* day sanctified for a Sabbath to Jehovah; the *seventh* week at the feast of pentecost; the *seventh* month at the feast of tabernacles; and in this chapter the *seventh* year, and the *fiftieth*, viz. after *seven sevens* are completed. To the question, why is the number *seven* so much attended to? there is generally one answer, viz. *seven* is the number of perfection; but this answer is not satisfactory. It is clear that *seven* is the *perfect* number, but how comes it to be so? the most convincing reason for this will be found in Rev. x. 7. 'In the days of the voice of the *seventh* angel, when he shall have 'sounded, the MYSTERY OF GOD shall be FINISHED.' It will be found that this number always refers to the finishing period of that mystery. There remains a Sabbatism to the people of God, to keep alive the hope of which the Old Testament church were taught to observe days and months and years. The *seventh* year was to be 'a Sabbath of Sabbatism unto thee, and a Sabbath for Jehovah,' ver. 4. The land enjoying her Sabbaths, was a plain proof that as the earth which the Lord hath cursed partook in the effects of the curse, so on earth there is yet to be a Sabbatism enjoyed. Thus every *seventh* year was intended to remind of the true *Noah*, who should give rest and comfort from the work and toil of our hands; compare Gen. v. 29. The abstaining from all the labours of this year, prefigured ceasing from their own works, as God did from his, and entering into rest, by believing on the Son of God, Heb. iv. 9, 10.

Unless they did this, the land enjoyed not her Sabbaths, Lev. xxvi. 34, 35.

It is remarkable that in the fiftieth year, the tenth day of the seventh month, (which was the great day of atonement in ordinary years), the Jubilee trumpet should sound. This Jubilee trumpet has been fitly compared to the proclamation of the gospel, by which the debtor to divine justice is discharged; the slave regains a glorious liberty, and the mortgaged sinner is begotten again to the lively hope of the incorruptible and undefiled inheritance. But we must look forward to a completer explication of this figure, which will be displayed in the morning of the resurrection from the dead, when the voice of the Son of God shall be heard by all that are in their graves, and the dead in Christ shall arise; then, and not till then, will the children of God enjoy complete liberty. The bondage of corruption will then cease; and all the Israel of God will be restored to an inheritance which fadeth not away. The Hebrew word *jobel* is translated in the Septuagint *the year of remission*; the Chaldee calls it *the year of liberty*, Ezek. xlv. 17. although the original strictly speaking does not support either. The probable root is *jubal* a stream, that which carries every thing along with it; and our word *jubilee*, is derived from the Latin *jubilo*, which is *to make a joyful shout*. In all their dealings they were to have respect to the Jubilee; the recollection of this period would keep them from oppressing their brethren; and they were commanded to obey all God's statutes, however apparently interfering with their worldly interests, trusting in God that their land should yield its increase, &c. The attentive reader will observe the striking similarity between the promises of the year of Jubilee and the millennium in the prophets. Alluding to the *liberty* which this *year of blessings* brought to the miserable slaves and prisoners, we read in the New Testament of the 'GLORIOUS LIBERTY of the children of God,' Rom. viii. 21. and this 'when the bondage of corruption ceases,' which can only be at the resurrection. 'Ye shall return (ver. 10.) every man unto his possession, and ye shall return every man unto his family,' with reference to which Paul speaks of the time of the 'redemption of the purchased possession.' At the sounding of the trump of God, the elect of God will be restored to the true paradise of God from which our first parents were expelled, and allowed to eat freely of the tree of life; and those who had been carried captive by Satan at his will, will be set at liberty, and the whole family in heaven and earth will be happily united under their elder brother. It is now the year of *acceptance*, because our great High Priest has passed into the heavens; but the full extent of the blessings of the 'year of God's redeemed' will only be enjoyed at the 'times of the restitution of all things.'

The language of verse 23. demands particular attention. 'The land shall not be sold for ever, (viz. completely alienated), for the land is mine, for ye are strangers and pilgrims with me.' The earth is the Lord's, and the fulness thereof, but he claims Canaan as his, in

a very particular manner. It is called THE LORD'S LAND, Hos. ix. 3.; IMMANUEL'S LAND, Isa. viii. 8.; and it is generally designed *the holy land*. Although, as a figure of the heavenly inheritance, these terms are figuratively applicable, yet it is manifest there is a farther object. That land will be taken possession of by IMMANUEL as *his*, when he shall establish the throne of his father David on Mount Zion, and all the true Israel of God shall reign with him as kings and priests a thousand years on the earth. The Israelites of old possessed that land as *strangers* and *pilgrims* with God; but there is a day coming when it shall be made sure to Abraham and his seed for an everlasting possession. Verse 25. introduces a word which is afterwards frequently used, GORL, the *kinsman redeemer*. The nature of his office is beautifully depicted in the history of *Boaz* and *Ruth*, see Numb. v. 8. Ruth iii. 9. and completely executed by our kinsman and redeemer, Jesus, the Redeemer, who shall ere long come again to Zion, to restore the inheritance to all his brethren. The distinction between walled towns and villages, confirms the view of this subject as pointing to the millennium. The state of God's Israel during that blessed period is remarkably described in Ezek. xxxvii. xxxviii. and xxxix. with the last attempt of the heathen to annoy them; and they encourage themselves in the attempt, by saying, 'I will go up to the land of *unwalled villages*, I will go to them that are *in their Sabbatism*, dwelling safely,' ch. xxxviii: 11. The Levites were laid under particular restrictions as to selling their lands, probably to point out the confirmation of the possession to God's true priesthood; and it is remarkable, that when the first converts to the gospel among the Jews sold their possessions, Barnabas is particularly mentioned, because he was a *Levite*. From the 35th to the 47th verse, we have the line of conduct enjoined on the Israelites towards their brethren; it forms a particular branch of the law of love. The word *usury* does not mean *illegal interest* as with us, but simply an *addition* or increase, see verse 36. This subject deserves consideration from those who profess to be under a stricter *law of love* than old Israel. The continued bondage of strangers may probably respect what shall also take place at the millennium: in what manner these things will be fulfilled, the day will declare; it is enough for us to remember, that though heaven and earth shall pass away, these words will not, until all be fulfilled. The reader may consult on this subject, Psalm ii. 9. Isa. xiv. 1, 2. Rev. ii. 26, 27. and many similar texts. The concluding regulations of the Jubilee are of the same nature with the preceding, and point to the same spiritual object. Those who are blessed with the knowledge of the joyful sound of the gospel Jubilee, being made free from the law of sin and death, will be found walking in newness of life, and rejoicing in hope of complete deliverance at that blessed period, when the kingdom, and greatness of dominion *under the whole heaven*, shall be given to the people of the saints of the Most High, and they shall reign.

CHAP. XXVI.—By a singular division, the two first verses of this chapter complete the 32d section of the law. They contain a repetition of the law against idolatry, and for reverencing the Sabbath. The word translated *idols* means here, as in similar texts, *vanities* or *things of nought*. Rearing up a *standing image*, literally reads *erecting a pillar*, as Jacob did at Bethel: indeed, this practice among the heathens appears to have taken its rise from that transaction; the nature of it may be collected from such passages as Isaiah xix. 19. Jer. xliii. 13. We have instances of Israel transgressing this law, 1 Kings xiv. 23. and 2 Kings xvii. 10. What are called images of stone, the margin reads a *figured stone* or *stone of picture*; and this word is frequently translated simply *pictures*, see Num. xxxiii. 52. and Isa. ii. 16.

The 33d section is introduced with various promises, connected with 'walking in God's statutes, and keeping his commandments.' This is one of the texts generally adduced to prove that the law of Moses was a covenant of works. We shall not detain the reader to repeat what has been already hinted on this subject: it appears to us undeniable, that walking in God's statutes *then*, exactly corresponded with observing all things which Christ hath commanded *now*. Enoch walked with God, and Paul says this was *by faith*. Abraham walked before God, and found perfection to his conscience; this he did, by believing God, and it was imputed to him for righteousness. Zacharias and Elizabeth 'walked in all the commandments and ordinances of 'the Lord blameless,' Luke i. 6. Strict adherence to the ceremonies and ordinances of the law, was an evidence or fruit of the faith; when obedience proceeded from another source, viz. seeking justification *as it were* by the works of the law, then, as Paul says, that which was good in itself was made death to him. The nature of the promises and threatenings of the law, have been grossly misrepresented; they were as much shadows of good or bad things to come, as the ceremonies of the law itself were. In verse 4. they are promised rain in its season; as in the parched countries of Syria and Judea, the greatest of all temporal blessings, and the source of all others, was *rain* in its season, it is here the leading promise of God to his church. In Moses's song, Deut. xxxii. 2. he says, that 'his doctrine (viz. concerning the Messiah) should drop as the rain.' Thus the Psalmist says, 'He (the true Solomon) shall come down like rain upon the mown grass, as showers that water the earth,' Psalm lxxii. 6.; and Paul establishes the connection between this and 'walking in God's statutes,' when he exhorts the Hebrews to give all diligence in the work of faith, and uses the following remarkable language, 'For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, *receiveth blessing of God*; but that which beareth thorns and briars is *nigh unto cursing*,' &c. Heb. vi. 7, 8. It is this connection between the natural and spiritual rain, that renders many passages, particularly in the Psalms and Prophets, essential for

us to attend to : we conceive it is impossible to exhibit the nature and design of these temporal promises in a clearer light, than by transcribing the following passage from the lxvth Psalm, 9th—13th verses, ‘ Thou visitest the earth, and waterest it : thou greatly en-
 ‘ richest it with the RIVER OF GOD, which is full of water : thou pre-
 ‘ parest them corn, when thou hast so provided for it. Thou waterest
 ‘ the ridges thereof abundantly ; thou settlest the furrows thereof ;
 ‘ thou makest it soft with showers ; thou blessest the springing
 ‘ thereof. Thou crownest the year with thy goodness ; and thy
 ‘ paths drop fatness. They drop upon the pastures of the wilder-
 ‘ ness ; the little hills rejoice on every side. The pastures are clothed
 ‘ with flocks ; the valleys also are covered over with corn ; and they
 ‘ shout for joy, they also sing.’ The effect of this rain is that the
 land shall yield her increase, and the trees of the field their fruit. We recommend the lxxxvth Psalm as the best commentary on these promises, ‘ Truth shall spring out of the earth, and righteousness
 ‘ shall look down from heaven, (viz. when Emmanuel appeared in the
 ‘ manger at Bethlehem) : yea the Lord shall give THE GOOD, and *our*
 ‘ *land shall yield her increase ; righteousness shall go before him.*’ We cannot avoid remarking, however, that all the fertility which has yet appeared in Canaan, will not fully complete this promise ; but there is a period at no great distance, when ‘ I the Lord will be
 ‘ their God, and my servant David a prince among them, and they
 ‘ shall dwell safely in the wilderness, and sleep in the woods ; and I
 ‘ will make them, and the places round about my hill, a blessing ; and
 ‘ I will cause the shower to come down in his season ; there shall be
 ‘ *showers of blessing.* And the tree of the field shall yield her fruit,
 ‘ and the earth shall yield her increase,’ &c. Ezek. xxxiv. 24—31. In like manner, the promise in verse 5. that ‘ the threshing should
 ‘ reach unto the vintage,’ &c. is most expressly used as a promise of the gospel. In Amos ix. 11. we have the promise of ‘ building
 ‘ again the tabernacle of David that is fallen ;’ this is quoted by the apostle James in Acts xv. 16, 17. as applicable to the restoring of the worship and ordinances of Christ ; now, it is immediately added by the prophet, as a consequence of this, ‘ Behold the days come,
 ‘ saith the Lord, that the ploughman shall overtake the reaper, and
 ‘ the treader of grapes him that soweth seed ; and the mountain shall
 ‘ drop sweet wine,’ &c. But when we attend to the verse following,
 ‘ And I will plant them upon their own land, and they shall no more
 ‘ be pulled up out of their land,’ &c. we are still called to look forward to a more distant period, even the *reign of the saints on earth ;* and then shall all these promises given to the church by Moses, and renewed by the prophets, receive a complete and undeniable fulfilment. But we must here add, that nothing can more plainly shew the unwarranted language which has been applied to the promises of the law, that they were temporal blessings connected with outward obedience ; if so, outward obedience will also entitle to the blessings of the resurrection. The expression in the 5th verse, ‘ eating to the

‘full,’ is often applied to that complete satisfaction, peace, or as we may call it *satiety*, which the gospel yields to the conscience. Thus, God ‘fed them with manna to the full,’ Exod. xvi. 8; and ‘blessed are they who hunger and thirst after righteousness, for they shall be filled,’ Matt. v. 6. The wise man saith, ‘The righteous cateth to the satisfying of his soul,’ Prov. xiii. 25; and the Psalmist, ‘The meek shall eat, and shall be satisfied, and praise the Lord,’ Psalm xxii. 26. It is farther promised, ‘that they should dwell in their land safely.’ The word *betach* here translated *safely*, is the same used to express the *confident hope* of Christ, ‘My soub shall rest (dwell confidently) in hope,’ Acts ii. 16. In the days of Solomon ‘all Israel dwelt safely under their vine and fig tree;’ but this *safety* was soon broken, yet the prophets abound with expressions of renewal of this promise of *safe dwelling in their own land*; for the fulfilment of which we must also look forward to a period not now very distant. In verse 1. peace and riddance of evil beasts are promised. We know how short-lived any peace was which old Israel enjoyed; but when the true Solomon comes again to his Israel, ‘in his days there shall be abundance of peace,’ Psalm lxxii. 7; then, and not till then, will ‘the sword be beat into a ploughshare,’ for he is ‘first king of righteousness,’ which he brought in by the death of the cross, and ‘then king of Salem, which is king of peace.’ It is the hope of all the Israel of God to see Jerusalem ‘a quiet habitation,’ where ‘violence shall no more be heard in her walls, nor destruction in her borders.’ Men are now vainly dreaming about a *false peace*, a golden age, which is to take place, as they idly suppose, in the present state of things; but until the ‘evil beasts are out of the land,’ until the *ungodly lusts* which reign in our members are completely subdued, (which will never be while that which is born of the flesh is flesh), no *perfect peace* can be enjoyed. Sin first marred man’s peace; and while sin remains, pride, ambition, avarice, and those other lusts which proceed out of the heart of man, will continue to interrupt it. The present outcry about times of peace and safety, however, is a pretty strong proof that the peaceable reign of the Son of David is drawing near; but we should keep in mind, that this will not take place till ‘he comes in the clouds of heaven with power and great glory.’ Previous to that, Paul forewarns us, ‘men will be saying, Peace and safety, while lo, sudden destruction as travail on a woman with child,’ 1 Thess. v. 2, 3. In place of dreaming about any system of worldly politics having a tendency to introduce worldly quiet and peace, we have reason to remember, that before the end, ‘distress of nations and perplexities’ are to be expected; there is ‘an hour of temptation to be expected to try them that dwell on the face of the earth.’ At that same period when the *one Shepherd* is to be set up over the flock of God, it is promised, ‘And I will make with them a covenant of peace, and I will cause the wild beasts to cease out of the land, and they shall dwell safely,’ &c. Ezek. xxxv. 25. Their powerful and victorious situation as to their

enemies is next mentioned, which we have already seen has a direct reference to those 'weapons of the apostolic warfare which were 'mighty through God to the pulling down of strong holds,' &c. In the 9th verse, God promises to have respect unto them; or, as the words literally are, 'I will turn my face to you,' see 2 Kings xiii. 23. Psalm xxv. 16. and lxix. 17.; they were to be fruitful and multiply, and God's covenant to be established with them, as he swore to Abraham, 'Lift up thine eyes and see the stars of heaven, &c. and 'the sand on the sea shore, so shall thy seed be.' Nehemiah acknowledges the literal fulfilment of this promise, 'Their children thou 'multipliest as the stars of heaven,' Neh. ix. 23. But for its *complete* fulfilment, we must also think of John's vision, of a 'great multitude 'which no man could number,' see Rev. vii.

The 11th and 12th verses contain promises which require particular attention. Before this promise was given, Israel had seen God's tabernacle reared; but it is here said, 'I will set, *fix*, my tabernacle,' &c. God's tabernacle was *fixed* among his people, when the 'word 'was made flesh, and tabernacled among them;' but the prophet leads us to expect a more permanent establishment of God's tabernacle than has yet taken place, see Isaiah xxxiii. 20.; and if any doubt remains of the time when all these things shall be fully understood, the following commentary upon them from the concluding promises of inspiration will furnish a satisfactory answer: 'I John saw the 'holy city, new Jerusalem, coming down from God out of heaven, as a 'bride adorned for her husband. And I heard a great voice out of 'heaven, saying, Behold, *the tabernacle of God is with men, and he 'will dwell with them,*' &c. Rev. xxi. 1—5. The expression, 'My 'soul shall not *abhor, or loathe* you,' is opposed to that state of defilement on which God cannot look, for he is of purer eyes than to behold iniquity. 'Thou was cast out into the open field to the loathing 'of thy person,' Ezek. xvi. 5. The redemption which God wrought for his people, and the effects of it, are strongly expressed, verse 11. It is described as 'breaking the bands of their yoke, and making 'them go upright.' It is astonishing that many Christian teachers should have, in the face of this and many similar passages, laboured to shew that the law of Moses was that 'yoke of bondage which 'neither we nor our fathers were able to bear,' Acts xv. Nothing can be more unscriptural. Every attempt to bind the ceremonies of that law, and the works of it, as duties essential to be added to the righteousness of Christ for justification, was and continues to be a *yoke of bondage*. The bondage of Egypt and the afflictions of Israel under the rod of the taskmasters there, were figurative of that still more cruel bondage of sin, and the hard labour of working out a righteousness of our own in which to appear before God; now, God's temporal redemption of their bodies was figurative of the spiritual redemption of the soul which is precious: they were not redeemed from one yoke in Egypt, to get another more severe and heavy yoke wreathed about their necks at Sinai. No; Israel was the Lord's portion

whom he had chosen, and he gave them the doctrine of his holy word; therefore Paul says, that the chief advantage which the Jews enjoyed, was, 'that to them were committed the oracles of God.'

From the 14th verse of this chapter, we have an awful counterpart to this repository of exceeding great and precious promises, which we have now been considering. They are threatened, in case of their not hearkening to God, and doing his commandments, but despising his statutes, and abhorring his judgments. That any man should ever have seriously considered these statutes and judgments as applicable to the *moral law*, is wonderful. Paul says, 'He that *despised Moses's law*, died without mercy,' for 'every transgression and disobedience received a just recompence of reward;' but he adds, 'How shall we escape, if we neglect so great salvation!' &c. Heb. ii. 3, 4. Their disobedience to these statutes and judgments was *neglecting God's great salvation*, because in these statutes God's salvation was preached. And it would be well for those who are ashamed of Christ and his words *now*, that they would remember the awful threatenings we are now to consider; for we may rest assured, that these things are written for our learning: all the dreadful judgments which overlook old Israel, happened to them for *examples* to us, lest we should fall after the same example of unbelief. The expression here and in many similar texts is not correctly translated, '*break my covenant.*' Paul translates it literally not *continuing in it*, Heb. viii. 9. God's covenant was his *promised blessings* which he gave them; and their *continuing* in it was 'holding fast the profession of their faith without wavering, knowing Him to be faithful who promised;' and this they manifested, like Zacharias and Elizabeth, to whom we already referred, by 'walking in all the ordinances and commandments of the Lord *blameless.*' The judgments which are here threatened, and which were awfully executed on them, as we find in their future history, are so many representations and figures of that ultimate judgment of God, which shall overtake the despisers of his covenant. *Sudden terror*, as mentioned verse 16. is said to have consumed their days, Psalm lxxxviii. 33. see also Jer. xv. 8, and Zeph. i. 18. This word is only once again used, Deut xxviii. 22. The Greek calls it *scabbedness*. The *burning ague* originally signifies *burning*; this was one of the diseases which he cured, Luke iv. 38, 39. John iv. 47. 52.; and in many parts of the book of Psalms, he speaks of himself, while *bearing our griefs, and carrying our sorrows*, as suffering that *consuming of the eyes*, &c. here mentioned. Their enemies are to eat their bread, Deut. xxviii. 33. 51. Jer v. 17. Deliverance from this is promised in the millennium, Isa. lxxv. 22, 23. and lxii. 8., which the reader should attentively compare, as elucidating the spiritual nature of these judgments, and in what manner the true Israel of God are to obtain deliverance. In verse 17. he threatens to set his face against them, which is a strong expression of his anger, Levit. xx. 5, 6. Psalm xxi. 10.; and they were to be slain before their enemies, who were to reign over them. We see

this executed in such passages as Judges ii. 14. 1 Sam. iv. 2. Neh. ix. 28. Psalm cvi. 41. In the day of the Redeemer, Israel, in place of flying before their enemies, *shall rule over their oppressors*, Isaiah xiv. 2. If these chastisements did not answer the end, he threatens to punish them *seven times more*. *Seven* is here used in its usual acceptation of perfection, as we read of the word of the Lord *seven times purified*, that is, *perfectly pure*, or the furnace of Nebuchadnezzar *seven times heated*. But we are disposed to think, that the seven times more plagues mentioned verse 21. have a reference to the seven last plagues of Antichrist. It will in general be observed, that there is the most obvious contrast between the blessings and the curses; *plenteous rain* opposed to the *heavens becoming iron*;—100 chasing 10,000, opposed to falling before their enemies, &c.; and as the perfection of the blessings is only to take place at the restoration of Israel during the millennium, so the completion of the curses will also then be displayed on the enemies of Israel, those who *obey not the gospel*, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.—The reader should consult attentively on this subject such passages as Joel i. 12. Jer. viii. 13. Jer. xiv. 1—4. Ezek. vii. 24. and xxiv. 21. It may also be noticed, that in the gradations of their punishment, in conformity to their increasing guilt, the language here, as well as the corresponding passages in Deut. xxviii. appears to be prophetic. But having dwelt longer on this chapter than is at all consistent with the limits to which we wish to confine ourselves, we shall only glance at any particular expressions in what follows which seem to require attention. The *wild beasts* mentioned ver. 22. were literally sent, 2 Kings xvii. 25. 2 Kings ii. 24. Isaiah xiii. 21, 22.; and it is remarkable, that it is said of our Lord, ‘He was with the wild beasts in the desert.’ They seem however to be used in scripture, as wicked rulers, oppressors, tyrants, false prophets, &c.; see Prov. xxviii. 15. Dan. vii. 3. 6. Psalm lxxx. 13. Matth. vii. 15. Rev. xiii. 1, 2. see particularly Jer. v. 6. ‘O Israel, thy prophets are like the foxes ‘in the desert,’ Ezek. xiii. 4. In place of that *satiety* and fulness which was promised above, breaking the staff of bread, penury and famine are denounced; see many such passages as Ezek. iv. 16, 17. We need scarcely remind our readers, that *hunger* and *thirst* are the uniform emblems of want of righteousness; the following passage affords the best comment on this subject: ‘I will send a famine in ‘the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, ‘and from the north even to the east; they shall run to and fro, to ‘seek the word of the Lord, and shall not find it,’ Amos viii. 11, 12. The dreadful judgment threatened in verse 29. is repeated more fully, Deut. xxviii. 53—57.; it was fulfilled in Jehoram’s days, 2 Kings vi. 29. It is also mentioned Ezek. v. 10. and Lam. iv. 10. In the 30th verse the destruction of their places of idolatrous worship is threatened. *High places* were used for sacrifice and worship

by idolaters, 2 Chron. xi. 15. and xxxiii. 3. All the prophets foretold their destruction, as doth Moses, Hos. x. 8. Amos vii. 9. Ezek. vi. 3, 4. and 6. The word translated *images* means *sun images*, from *Chamah* the sun, which was an object of idolatrous worship, 2 Chron. xxiii. 5. 'And the kings of Judah gave chariots and horses 'to the sun,' 2 Kings xxiii. 11. It was customary to place these *sun images* on high above the altars, 2 Chron. xxxiv. 4.; these *sun images* are not distinguished in our translation as they should have been; see particularly on this subject, Ezek. vi. 4—6. 13. which passage will also explain what is meant by 'casting their carcasses upon 'their idols;' see also a very remarkable passage on this point, Jer. viii. 1, 2. We find that Josiah burnt the bones of the priests upon the altars, 2 Chron. xxxiv. 5. The threatening in verse 31. was executed even upon Jerusalem herself, Neh. ii. 17.; and the prophet still farther threatens, Jer. ix. 11.; but it is to be observed, that *sanc-tuaries* in the plural number are mentioned; this is also the case in Psalm lxxiii. 17. lxxiv. 7. and Jer. li. 15. The desolation of these is bewailed, Lam. ii. 17.; and this judgment is opposed to the blessing, 'I will fix my tabernacle among you.' The desolation of the land threatened ver. 32. was awfully accomplished, see Isa. i. 7, 8. Lam. v. 18.; see particularly Ezek. xxxiii. 28, 29. Lam. v. 18. The word *scatter* in verse 33. means to *fan*, and is so used in Psalm xlv. 12.: this is opposed to the blessing, *dwelling in confident safety*. The land keeping or enjoying her Sabbaths, is explained 2 Chron. xxxvi. 21. The 36th—40th verses are expressive of the most abject situation, weakness and ruin; and it is remarkable, that it is while in this situation that the remarkable language of Isaiah xxvii. 13. is addressed to them: 'They shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt,' &c. From this to the end of the chapter, mercy is promised on their repentance, which was in part fulfilled at their return out of Babylon, Neh. ix. 31. but chiefly that mercy which was extended to the 'remnant according to the election of grace,' Rom. xi. 26. The reader may also consult Ezek. xiv. 22, 23. The peculiar care which God has always shewn to the Jews, even in the enemies land, and their situation to this day, have been often pointed out as remarkable instances of the fulfilment of the word of God, and pledges that in them the word of God has yet to receive more ample accomplishment. That they shall be re-established in their own land, however, *in the present state* of things, we conceive to be totally irreconcilable with the scriptures; but on this subject we shall have frequent opportunities of submitting some thoughts to the consideration of our readers.

CHAP. XXVII.—The concluding chapter of this remarkable book sets before us the nature of vows, and things devoted to God. It is singular that the nature of *vowing* should have been so much misunderstood. To *vow*, is to *devote* some person or thing to God or his service. The preceding part of Leviticus points out those *duties*

which were binding on the worshippers of old, and it concludes with this their more voluntary service. Our translation, verse 2. reads, a *singular vow*; the old translation agrees better with the original, shall *separate a vow*, viz. separate from common purposes to a sacred. *Devoting or vowing* was commonly attended with prayer, and paid with thanksgiving, Numb. xxi. 2, 3. and Psalm lxvi. 13, 14. The particular object of this chapter is to fix the estimation at which devoted persons or things, which could not be sacrificed, were to be valued. It may be observed, that *vowing or devoting* was evidently a ceremony suited to, and connected with the figurative service of the worldly sanctuary. To *devote a person* to God was intended to have respect to the true *devoted Son of God*. On this account, the first-born Son could not be *devoted*, because he was so in virtue of his birth-right. Samuel was *devoted* to God from his birth, and was an eminent type of the Son of God. The Nazarites were *devoted* to God, pointing to Him who was called a *Nazarene*. When an *animal was devoted*, if clean and unblemished, it was to be offered in sacrifice; if otherwise, it was to be redeemed with money; except the dog, the price whereof might not be brought into the house of the Lord, for an obvious typical purpose, Deut. xxiii. 18. The slightest attention to the nature of these typical vows, will shew that they are now not only unprofitable and vain, but have a manifest unscriptural tendency. There is but one species of *vowing* which is now consistent with the fear of God, which is, to devote of our substance, as God prospers, to feed the hungry and clothe the naked, remembering the apostolic exhortation, 'To do good, and to communicate, forget not, for with such sacrifices God is well pleased.'

We have now glanced at some of the more prominent subjects of this interesting portion of the law of Moses contained in the book of Leviticus; it is obvious, *perfection* either of conscience or worship could never be found in it; but the more it is examined, we must be satisfied that it was divinely calculated to answer the purpose intended by it, viz. *to introduce a better hope*. It is marvellous how little is known, or thought of the wonderful things which the law of God contains! Had teachers been more employed in examining the worldly sanctuary as exhibiting patterns of heavenly things, they would have been better employed, than in professedly *honouring* the gospel by *tarnishing* the law. If we believe not Moses, neither will we Jesus Christ, for Moses writes of him. And although the slightest review of what has been hinted on this book can only serve to shew how very partially it is understood, yet the writer is encouraged to proceed, in the hope of stimulating others to do more completely what he can only attempt to do very superficially. He will only add, Let no man fear, that in studying the law of Moses he will neglect the gospel; by applying that key of knowledge which Pharisees, both ancient and modern, are very anxious to take away, we will see that the face of Moses shines *now* as well as of *old*, with rays from the glory of the Son of God.

These pages are to be inserted before p. 103. Owing to the author's distance from the press, this chasm accidentally took place. It is also necessary to request that the two first lines at the top of page 103 be cancelled, as it was necessary to insert them here, in order to connect the subject.

SECTION V.

NUMBERS,

Preliminary Dissertation.

HAVING now gone through the first three Books of Moses, though in a very imperfect manner, we shall, before proceeding, detain our readers with a few farther remarks on the FIGURATIVE LANGUAGE of the Holy Scripture. Our attempt, feeble and imperfect as it is, has been read with a degree of attention by readers of different classes beyond what we were led to expect; and it is not a little encouraging to observe, that many who were considerably startled at our outset, are now almost persuaded that there is more intended in the Histories, Personages, and Ordinances of the Old Testament, than appears at first view. That the great bulk of readers, especially the more wise and prudent, should consider our attempt as foolishness, is no discouraging circumstance, for 'the natural man knoweth not the things of the Spirit, because they are *spiritually* discerned.'

Revelation is the source of all true knowledge; all that is important for man to know, is communicated from the FATHER OF LIGHTS, from whom every good and perfect gift cometh. Man knows nothing of what is *invisible*, or undiscoverable by his natural faculties, except by Revelation. The mind is incapable of any ideas but what are conveyed by sense or sensible objects. 'The things of man knows no man, but the spirit of man, which is in him; even so, the things of God knoweth no man, but the Spirit of God.' Revelation was at first given to man, and continues still in a considerable degree, to be communicated by visible, sensible objects. It was not within the compass of man's natural abilities to have discovered the Truths of God; nay, he was not capable of receiving information about *heavenly* or *unseen* things but by means of *parallels*, or things *like* them in the visible system. With a reference to this Paul says, 'That which may be known of God is manifest to them, for God hath *shewed*, i. e. revealed it to them.' Now, how did God reveal this? 'The invisible things of God are clearly to be *seen*' (not darkly hinted, but clearly, plainly, and lucidly manifested) 'from the creation of the world; his Eternal Power and Godhead are to be *understood* from the things that are made.' Rom. i. 19, 20. Nature and Creation proclaim the power,

may, the nature of the Godhead; and the first dawnings of Revelation appeared in Creation itself.

It is not foreign to our purpose here to remark, that nothing can be more palpably absurd than the generally received assertion of modern philosophy, that the *God of Revelation* is unintelligible, mysterious, and incomprehensible; but the *God of Nature* is clear, obvious, and satisfactory. We venture to repeat, nothing can be more palpably absurd than this assertion. When the *Trinity* is spoken of, it is the standing jest of the *wise scoffer*, as ridiculous and incomprehensible; yet the same Reasoner finds no difficulty in acknowledging, that spirit, soul, and body, constitute man; at the same time, the one is in no respect more clear to him than the other, farther than that it is visibly demonstrable. He asserts that he cannot understand how the Father, Son, and Holy Ghost, should be *One God*; yet the constitution of his own frame is equally incomprehensible. The same Natural Philosopher, who takes pleasure in demonstrating that Fire, Light, and Air, are *three* distinct effects, proceeding from *one* cause, considers the threefold operation and manifestation of the Godhead as absurd in the extreme. In the same manner we might shew, that the Doctrines of *Atonement*, the *Resurrection*, &c. are clearly to be seen in the things that are made.

It has been most justly remarked, that, as the knowledge of invisible things can only be communicated through the medium of things we already comprehend, so, the subject of the Scriptures being invisible to man's natural eye, reason, or sense, the Bible has a language peculiar to itself, which consists, not in words, but in signs or figures taken from visible things. As our *ideas*, then, can only be formed from *things*, these things must be brought and placed within the reach of our senses; and what cannot be so placed, must have a substitute or representative to supply the defect, by bringing the object directly before our eyes. To make our meaning more plain, let us attend to our Lord's manner of instituting his Supper, the memorial of himself: *This is my Body,—this is my Blood*,—were his express words, when he took the bread and cup of the paschal Supper. Nay, he commands the same thing to be done, *in like manner*, till he come again. Now, we know that the Bread is not *his body*, nor the cup *his blood*, but they are signs, or rather *representatives*, by which his blood and body are directly brought as it were within the reach of our senses. Indeed, if we shall be enabled to carry forward our Remarks to the New Testament, we hope to shew that *figures* or *representatives*, abound much more, even there than is supposed.

From this foundation, and by this mean, instructing man about what is *invisible*, by the things that are within the reach of his senses, arose the first mode of instruction, viz. by Hieroglyphics. This is the most natural, and was the first parent of writing itself;

because, when the object could not be had, some mark or emblem became necessary to represent it. Hieroglyphics were known before *Letters*, and are in some respects less liable to error and mistake, being nearer the fountain head of knowledge. Indeed, amidst all the aversion from the idea of the use of figures being necessary in attaining knowledge, there is in fact no other mode of attaining knowledge even at this hour. What are the letters of our own alphabet, invented at first by accident perhaps, but substitutes whereby *things* or *actions* are represented? And the first lesson a child has to learn, is, what object letters, words, and sentences are intended to represent. Is it therefore so difficult a matter to understand that God should adopt this most natural, simple, and, in fact, *only* way of revealing himself to his creatures?

We have been induced to travel over this ground again, with our readers, to prepare their minds for an assertion, which we are now ready to make, and we hope, in which many of them are also ready to follow us, viz. that the whole Old Covenant, nay, the whole Old Testament scripture, contain the *letters*, of which the gospel is the *spirit*. When we set a child to read, he is first to know, then to join together and pronounce the words formed by this junction of letters. But it is obvious, a child may and often does so, without understanding the *sense* or meaning of the words which he thus pronounces. This, then, is our object, and anxiously do we wish it were in more adequate hands;—to lead the minds of our readers, to consider the Old Testament in all its parts, as the *letters*, *words*, and *sentences*, by which the gospel of the kingdom was, and continues to be preached; and to attempt to give a few hints in the way of pointing out the *meaning* of these elements of what we may call, *the grammar* or *school book* of the kingdom of heaven. Abel was among the first teachers in this school, and his offering was the *school book* for many years, whereby though dead, he was spoken of. Noah appeared to have been a remarkable teacher;—his Ark was the text book, and he preached the *righteousness of Christ*, as the meaning of these letters; he had some very dull scholars, as appears to have been the case in every age, and hence, God says, “*My spirit shall not always strive.*” In his school some very awful chastisement and discipline was exercised, and some terrible things in righteousness were revealed by the *letters* (strongly written characters indeed!) of the Deluge. It was in this school that Christ went and preached to devoted spirits,—devoted to judgment according to man *in the flesh*, viz. in the *letter* or *figure*, but saved according to God *in the spirit* or meaning of that letter.

Abraham was a most distinguished teacher in the Old Testament school, and he continues his instructions, commanding his children and household after him to this day, for we are all Abraham's seed and heirs according to the promise. He added some important lessons to the book of elements for his scholars;

at Jehovah-Jireh, Sodom and Gomorrah, the slaughter of the kings; in his own family, with Sarah, Hagar, Ishmael, and Isaac; in the covenant of circumcision, the promise of Canaan, &c. &c. there were instructive pages added to the book of instructions for his household in all ages. Isaac and Jacob, especially the latter, were notable schoolmasters also. When we follow Jacob to Padanarom, Bethel, and Egypt—when we attend to him at Rachel's grave, or delivering his last blessing to his Sons, we see his mode of instructing, and of the *letters* and *lessons* which heaven added to the school-book in his day. Joseph's history is a more striking picture of the history of Jesus Christ than ever human pencil drew. Some terrible pages were added to the book in Egypt, where Moses began to deliver those lessons to his scholars, because of which it is said of him, "There hath not arisen a greater than Moses." It was to this Moses, that God himself delivered that regular code of *elementary lessons*, which we have already glanced at in part, and are now to prosecute farther as we can overtake it. The school-book assumed a new and more regular form in the days of Moses; the alphabet was more distinctly arranged, and the picture of heaven exhibited in the Holiest of All, High Priest, and service of the Sanctuary, much more complete than in the preceding lessons. We have taken this glance at the ground of our undertaking, to impress on the mind of our readers this important truth, that when we read the Law and the Prophets, attending merely to the letter, or outward figure, without observing the *spirit*, we are exactly like children, or rather parrots. Indeed with many readers it is worse, for Paul says, "*the letter killeth, but the spirit giveth life;*" and thus he says of his own experience, "Was then that which is good made death to me?"—and again, "When the commandment came, sin revived and I died." It was the *literal* observation of the law, while ignorant of the *spirit*, which brought Jerusalem into bondage with her children. It is the *literal* reading of the scriptures at this day, which makes men either Pharisees or Sadducees, that is, either self-righteous Devotees or Infidels.

We have the highest encouragement to "*search*" *i. e.* explore, investigate, dig up, the spiritual meaning of "the scriptures, for these are they which testify of Jesus Christ." And let us not be discouraged by the scoffs or taunts of ignorant and foolish men. "Unto you it is given to know the mysteries," *viz.* to understand the figures, "of the kingdom of heaven," said the Lord to his disciples. We are not to be surprised that the generality of mankind open their Bibles and read without understanding; it is the work of God alone to open the Scriptures to the understandings of his people. It is therefore the noblest of all studies that we are engaged in, examining into the things which are freely given to us of God; for "*the spirit searcheth all things, yea, the deep things of God.*"

CHAP. I.—This book is entitled *Numbers*, because the *numbering* of the people is the leading transaction mentioned in it. This chapter commences the 34th section of the law. God spake to Moses in the Tabernacle of the congregation, according to his promise, "There will I commune with thee." Ex. xxv. 22. Having regulated their service and worship, he now lays down the laws for their form and order. In verse 2d Moses is commanded to take the sum or number of the people, according to their families. Israel were three times numbered by Moses, 1. in the first year of their redemption from Egypt, when every man paid a ransom for his soul; 2. The numbering which is here narrated; and, 3. in the 40th year of their sojourning in the wilderness, after the present generation had all died, their sons were numbered before entering into the promised inheritance. In this reckoning, no strangers were included. This will remind the reader of those of the true Israel "who were written in the Lamb's Book of Life from the foundation of the world." When God enrolleth the people who are to possess the heavenly and incorruptible inheritance, he will reckon only those who are born of Zion, and belong to Jerusalem which is above, and is the mother of us all. And although foes and strangers, even an innumerable company which no man can number, shall appear with the Lamb on Mount Zion, it is in consequence of their heavenly birth, and being reckoned Abraham's seed, and heirs according to the promise. We shall find the antetype of this numbering in Rev. vii. where the sealed of the Twelve Tribes are particularly mentioned.

In this numeration only those who are able to go forth to war are reckoned: the church is here in her state of warfare, terrible as an army with banners. The battles of old Israel were of a very different nature from the common hostilities among the nations of this world; thus, we read of *waxing valiant in fight*, as one of the fruits of the faith. The conflict here pointed at by the wars of Israel, is the good fight of faith, which the good soldiers of Jesus Christ are enrolled to fight, invested with the whole armour of God, by the word of truth, by the power of God, and by the armour of righteousness on the right hand and on the left; 2 Cor. vi. 7. As the Old Testament Church were enrolled by their tribes, so the church of God fight under the banner of the twelve Apostles of the Lamb. The twelve princes of the twelve tribes have an evident respect to these twelve apostles, of whom it is said in the 45th Psalm, "Instead of *thy fathers* shall be *thy children*, whom thou shalt ordain princes in all the earth." To these the Prophet refers when he says, "A king shall reign in righteousness, and princes shall decree judgment." Isaiah xxxii. 1. The names of the princes of the tribes are so expressive and significant, that we have no doubt of the prophetic intent; and perhaps a similarity may be traced to the characters of the apostles. Of the tribe of

Reuben, *Elizur* was prince, and his name means *The Rock (Christ) is my God*; his father's name was *Sheduer*, i. e. *Light from the Almighty*. Of Simeon's tribe *Shelumiel* was prince, *God is my recompense*: his father's name *Zurishaddai*; *The Almighty is my Rock*. Of Judah, *Nahson* was prince; or *Naasson*, *Experience*; his father's name *Aminadab*, i. e. *My noble people*. Of Issachar, *Nathaniel*, *The Gift of God*. Of Zebulun, *Eliab* was prince, *My God the Father*. Of Ephraim, *Elishama*, *My God hath heard*. Of Manassch, *Gamael*, *God is my reward*. Of Benjamin, *Abidan*, *My Father is Judge*. Of Dan, *Abiezer*, *The Brother's help*. Of Ashur, *Pagiel*, *God hath met me*. Of Gad, *Elijasaph*, *My God hath added*. Of Naphtali, *Abira*, *my Brother's friend*.

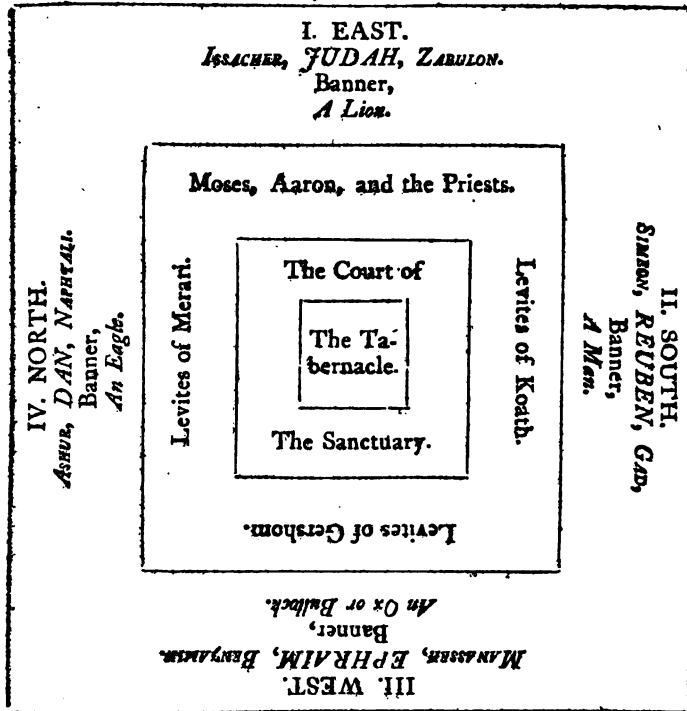
The order in which the tribes are arranged, is not unworthy of notice. In the first place, the eight sons of the free and married women, *Leah* and *Rachel*, and lastly the four sons of the handmaids or bondwomen. It is next remarkable that the five sons of the *tender-eyed Leah*, the representative of the Old Testament Church, are first: then follows the sons of *Rachel*, that barren woman in Jacob's house, who became the joyful mother and figure of the Gentile Church. The same order is observed in the precious stones of the breast-plate, Ex. xxviii. The reader will also here observe, that Joseph has the first birth-right, that is a double portion, so of him are two tribes; 1 Chron. v. 1, 2. Gen. xlviii. 5, 6. Ephraim, the younger son, is also placed before Manassch, according to dying Jacob's prophetic benediction.

In verse 16, the Princes are called *men of renown*. Some have thought that the Princes of the Twelve Tribes, with Moses, Aaron, and Joshua, the heads of the congregation, correspond with the "eight shepherds, (viz. the eight princes of the free woman,) and the seven principal men," or *men of renown*, mentioned Micah v. 5; which is also considered as referring to the twelve Apostles, with the three additional Pen-men of the New Testament. The Reader may observe Num. xvi. 2. as to the phrase *men of renown*. The word translated *Prince*, springs from the root *to lift up*, or *exalt*; they are called *heads of thousands* in Israel. The congregation was divided into thousands, hundreds, fifties, and tens; each of which companies had their captain, and the chiefs of them were the *captains of thousands*. Exod. xviii. 21 and 25. Hence the expression "*my thousand* (our translation has it *family*, but the original in this and many similar texts is *thousand*;) is poor in Manassch." Judg. vi. 15. In like manner the celebrated prophecy of the birth of our Lord in Bethlehem, of which it is said, "Though thou be little among the *thousands* of Judah." Micah, v. 2.

Of this enumeration it is a remarkable circumstance, that although every man in Israel above twenty years of age was numbered, yet of every tribe the sum came up in *exact hundreds*, except that of *Gad*, in which their is an odd fifty. In like manner the sealed of the tribes in Rev. vii. amount to *exact thousands*; plain-

ly shewing that God's Elect are fore ordained and written in the Lamb's book of life before the foundation of the world. That the exact number of every tribe was by divine appointment, will not be a matter of doubt with any who remember that it was the work of Him who says " Even the hairs of your head are all numbered." We shall only, however, request the Reader's attention to this remarkable circumstance, that the amount of the numbering when they were formerly numbered, viz. the number of those for whose souls a ransom was paid, was exactly the same with the number now enrolled, for encamping round the Tabernacle. Compare Exodus xxxviii. 26. and you will find the amount of the number of *ransomed souls* to be 603,550, the same as in the passage before us, ver. 46: Can Infidelity herself say this was chance? It will also be remembered, that the tribe of Levi was in the first numbering, but not in the second. That the same infinite wisdom which so determined the number of the tribes that each should amount to exact hundreds or fifties, also determined the exact aggregate number of the whole, is unquestionable. We will farther maintain that the number of each tribe, as well as the exact number of the whole, had some definite important object in view. We will not, however, pretend to ascertain what this object was, but rather plead ignorance, than venture any conjectures which we cannot establish. Yet our ignorance does not prevent us from confidently asserting our belief that these *exact numbers* had a prophetic and instructive design. It is not unworthy of observation, that the word rendered *appoint* in verse 50, is the origin of the word *Bishop*, or *Overseer*: their particular charge will fall to be considered hereafter. The latter verses of this chapter states the reason for the tribe of Levi not being numbered, and the manner in which the sacred office of the priesthood was to be guarded.

CHAP. II.—Narrates the encamping of the Church of Israel; a subject highly meriting our closest attention.—It shall be our province here to shew, that in the encamping as here described, there was a grand representation of the church of the first born enrolled and mustered in heaven. It will be desirable, in the first place, to form an idea of the camp of Israel, its situation and appearance, according to the description here given of it. Perhaps the following rough sketch may assist the reader in the consideration of this interesting subject:



From this it will be seen, that in the centre stood the **TABERNACLE**, where God dwelt and walked among them. It was his *presence* which made their camp holy, and beholding which, Balaam exclaimed "The Lord his God is with him, the shout of the King is amongst them;" and thus the Daughter of Zion is exhorted to cry out and shout, that "Great is the Holy One of Israel *in the midst* of her." Around the Tabernacle the Priests and ministering Levites attended, and at a distance of about two thousand cubits, (as appears from Joshua iii. 4.) the tribes encamped. In allusion to this, and directing as to the antetype of this encampment, we read of the camp of the saints of the Most High, Rev. xx. 9. The Jerusalem which John saw descending from heaven was *four square*, the length as large as the breadth, Rev. xxi. 16. This was also the form shown in vision to Ezek. xlviii. 20. Still farther, the New Jerusalem has a wall great and high, and twelve gates, and at the gates twelve angels, and names written thereon which are the names of the twelve tribes of the children of Israel, Rev. xxi. 12; Not only so, but as there were three tribes on every side, so John saw, "Three gates on the east, three on the north, three on the south, and three on the

west, Rev. xxi. 18. Compare with this the remarkable prophecy, Ezek. xlvi. 31—34. We shall only farther trace this part of the parallel by mentioning, that as the twelve tribes, which thus form, in their tents or encampments, the wall of God's Tabernacle, had their father's names engraven on twelve sundry precious stones, so on the twelve foundations of the heavenly Jerusalem, we find the names of the twelve apostles of the Lamb, on twelve several precious stones. But there is no circumstance in all this remarkable representation, more entitled to our minute attention, than the standards of those tribes under which the Church of Israel were to encamp, as expressed in the 2d verse. "Every man of the children of Israel shall pitch by his own *standard*, with the ensign of his father's house." It will be observed, that although three tribes pitched on every side, the ensign of the centre tribe was that under which each of the three tribes pitched. Thus on the East side we find Issachar, Judah, and Zabulon, all of which were to pitch under the Ensign of Judah: In like manner on each of the other sides. By this arrangement, one Ensign or Standard appeared on every side.—Although Revelation has not expressly mentioned what were the Ensigns of these Tribes, we have no reason to doubt the Talmudical tradition concerning them; viz. That the *Ensign* of Judah was a *Lion*,—of Ephraim, an *Ox* or *Bullock*,—of Reuben, a *Man*,—of Dan, an *Eagle*.

The description of these Ensigns in *Jonathan's Targum* is curious, nor have we any reason to suspect its accuracy. "The Standard of Judah (says he) was of linen, of three colours, answering to the three precious stones in the breast-plate, viz. a Chalcedony, Sapphire, and Sardonyx. In it, surrounding the Lion, the names of the three tribes, Judah, Issachar, and Zabulon, were engraved or expressed; and in the midst thereof was written, "Rise up, Lord, let thine enemies be scattered, let them that hate thee flee before thee. In like manner as to the other tribes. *Chazkuni* gives the following account of them: "The pourtraiture of a man was upon Reuben's standard, dyed after the colour of the sardine, set in the breast-plate; and his name with the sign of his mandrakes which he found, Gen. xxx. 14. which are so called from their likeness to a man. The pourtraiture of a Lion was on Judah's standard, dyed in the colour of a *chalcedony*, agreeable to his father's prophecy concerning the Lion of the tribe of Judah, Gen. xlix. 9. The figure of a *bullock* or *ox* was on Ephraim's standard, dyed in his colour on the breast-plate, a *beryl*, and this agreeable to Moses blessing, Deut. xxxiii. 17. The figure of an *eagle* was dyed into the colour of a *hyacinth* on Dan's standard. *Aben Ezra* gives the very same account of the different standards, and adds these remarkable words, "So the ensigns were like the cherubim which Ezekiel saw."—We do not consider the traditions of the Jewish Rabbi of the slightest importance in any point of doctrine, but their united testimony on any point of historic fact, especially where there is no end in view by deceiving, must have considerable weight: We must therefore request our reader's attention to the appearance of

the encamped church of Israel, from this description. Their *four-square* situation being the emblem of unity and strength, on each side appeared standing forward a particular ensign: thus, on the East a Lion, on the West an Ox, on the North an Eagle, and on the South a Man. Let us compare this with John's remarkable vision of the appearance of the church, as described Rev. iv. In the first place, the glorious throne of God is set before us, with Him that sat on it; (verses 1, 2, 3.) 2dly, The *twenty-four* elders on their seats, corresponding with the *twenty-four* courses of the priests, which sat round about the tabernacle; (verse 4.) 3dly, Round about the throne four *beasts* or rather *living creatures*, which are thus described in verse 7,—“And the first *living creature* was like a *lion*; (Judah's ensign;) and the second *living creature* was like a *calves*; (Ephraim's ensign;) and the third *living creature* had the face of a *man*; (Reuben's ensign;) and the fourth *living creature* was like a *flying eagle*; (Dan's ensign.) We are then told that each of these *living creatures* had six wings, &c. verse 8. As there were three tribes under each ensign, and every tribe had his two wings or sides, no description can be more exact, or more plainly shew that these *living creatures* correspond with the church of the living God, who rest not day and night, worshipping him who liveth for ever and ever. We have been the more particular in tracing this similarity, because not a few of those who may read these pages have been accustomed to consider the four *living creatures*, according to the Hutchisonian system, as emblems of the Trinity connected with the manhood of Jesus Christ. We shall not stop at present to controvert this opinion, (which the undeniable reference to the church encamped in the wilderness plainly refutes,) and will only add, that to apply the term *creature* to the *Creator*, or put such worship into the mouth of Him who is Himself the sole object of worship, is worse than absurd. The same reference will be found to the Cherubim, Ezek. i. 10. which will be more particularly noticed in its proper place.

But it may now be enquired, what do these four faces or appearances on the four ensigns of the church represent? We apprehend that the only *standard* or *ensign* of the church is Jesus Christ himself, or the Truth concerning him. Referring to this, we find the prophet Isaiah says, “And in that day there shall be a root of Jesse, who shall stand for an ensign of the people.” Isai. xi. 10. In like manner we find the church saying, “We will triumph in thy salvation; and in the name of our God we will set up THE BANNER,” Psalm xx. 5.—the *name* or *character* of their God as the banner of the church. The leading *Banner*, or rather the leading *sign* of the banner eastward, towards the sun rising, was the lion; and no sign could be more justly emblematical of the Captain of our salvation, who leads the armies of the Living God. After his resurrection from the dead, John saw him taking upon him the Glorious Office of the Ensign of his people: in the midst of the throne, and in the midst of the four *living creatures*, he appeared as the *Lion of the tribe of Judah*. This very phrase evidently refers to him

as the banner of Judah. The *Man*, the *Ox*, and the *Eagle*, will readily occur to our readers as fit emblems of the characters of the Son of God as the Leader and Commander of the people. It was as a *Man* that he undertook that office. Whether the *Ox* points to the hieroglyphical use made of that animal, or rather to the blood of his offering, it is equally characteristic. And lastly, the *Eagle*, as expressive of the fulness of the spirit. These figures we propose to take another opportunity of examining more minutely.

Having thus traced some general outline of what we consider to be the important design of this encampment, we shall shortly notice some few particulars of lesser importance. *Eastward*, towards the sun-rising is considered as the *foremost* or principal station, as *west* is considered as what is *behind*. The *south* is called the right side of the world, Psalm lxxxix. 13. and the *north* is called the *left*; all which Job describes by these names, chap. xxiii. 8, 9. Judah was the *foremost* or *leading* tribe; and thus in their marches Judah went foremost, Num. x. 14. In like manner, after Joshua's death, Judah went first up against the Canaanites, Judges i. 1. *Issachar* and *Zabulon* were younger brothers, of *Leab*, the figure of the Jewish church, of whom came *Christ*, the true Judah, according to the flesh, who is blessed for evermore.

CHAP. III. We have seen the tribe of Levi consecrated to the service of the Lord, in the room of the first born. They were not reckoned among the other tribes, for the purpose of exhibiting another figure of God's redeemed church, all whose robes are washed and made white in the blood of the Lamb, and consecrated as priests to God. They were the servants of the Most High God in a particular sense. In this and the following chapter we have the numeration of the Levites, and their order in administration. They were to be numbered from a month old, yet they were not admitted to serve till 30 years of age nor after 50. It is noticeable that Jesus himself began to be about 30, when he entered on his ministry. Aaron's four sons were consecrated to minister; but Nadab and Abihu died *before the Lord*, of which see chap. xxvi. In verse 9, the tribe of Levi is said to be *given* to Aaron, in the same sense as is explained, Eph. iv. 8. "And he gave some Apostles," &c. In verses 12 and 13, we have the ground of the separation of the tribe of Levi to their office; and it may be added that the solemn authority by which they are set apart, "And I, behold I have taken the Levites," will remind of Paul's words, "and no man taketh this honour unto himself, unless called of God."

HERE ENDS THE MANUSCRIPT OF

J. M.—BORN, DEC. 13, 1762—DIED, FEB. 20, 1809.

A word fitly spoken, is like apples of gold in pictures of silver. Prov. xxv. 11.

A proverb or parable, is, in its letter or surface, like a net-work of silver: it is beautiful:—But its spirit, or treasure, concealed behind this picture, or lattice work, is still more precious and glorious,—yea, like apples of gold!

THE FOLLOWING IS BY ANOTHER HAND.

In the 12th and 13th verses, we are farther informed that the Levites were taken instead of the first-born, and that they were hallowed to the Lord on the day that the first-born of the Egyptians were smitten. It is very observable how the divine promises were gradually opened out. Every fresh revelation was, in general, a farther illustration of some preceding promise. The gospel was ushered in by the promise of a Saviour in the seed of the woman, and it was soon understood that this seed should be a *first-born*; but it was not soon known, apparently, that this first-born should proceed from a *virgin*, otherwise the women would not have been prompted to unlawful connection with men of the *line*, who they supposed had the promise of the seed. Primogeniture, as Forbes has remarked, was reckoned after the mother; the *first-born* of a second wife was entitled to the rights attending it, in prejudice of the second son of a first wife. This right, or privilege, was confined to the male opening the womb; so that if a daughter came first, the right ceased in the subsequent sons. The *first-born* amongst men was to be holy to the Lord, and to officiate as priest or intercessor. The *first-born* among beasts were also to be holy to the Lord; to be offered to him if clean; if unclean, to be ransomed. Thus, the first-born of every family were evidently chosen for the priest-hood, as so many types, or symbolical representations of him who was to come, the Great Intercessor.

When men, from their vain imaginations, began to misinterpret the original revelation, and to devise new notions, it became necessary to republish revelation with all the marks of omnipotent power; and to prevent mistakes for the future, the Law was given, which on the one hand exposed the corruptions which men had introduced, and on the other exhibited a fuller discovery of the blessings attending the gospel. Instead of the first-born of every family executing the office of priesthood, we now find one particular tribe chosen for the service; and out of that tribe, the first-born, and his descendants for ever, to serve at the altar; as if to fore-shew the perpetuity of that priesthood which was to be unchangeable, and that all the servants of Christ, even all those who believe on him, and who are honoured with the title of *his brethren*, should be made *priests* to God—"a royal priesthood."

Israel is my *first-born*, said the Lord to Pharaoh, and at the same time threatened, if he did not release them, to destroy Pharaoh's first-born. He refused—the consequence was, his first-born were slain, and the first-born of Israel delivered. Now, let us for a moment consider these first-born sons of the Egyptians as a representation of the whole people, and on the contrary, the first-born of the Jews as a fine figure of the whole redeemed, and we shall have an awful view of that day which is fast approaching, when *judgment* to the wicked, and *mercy* to the righteous, will be fully manifested. Thus the day that brought destruction to the mock-

ers and persecutors of the children of God, was a glorious day of salvation to the latter—They are hallowed to the Lord—and will not the antitype of this be exhibited when the destroying angel comes again, finally to root up the false hopes and gods of anti-christ?

At verse 17, we find Levi had three sons, who, with their families, were numbered and their station and work particularly pointed out. The Gershonites were placed behind the Tabernacle, *westward*—the Kohathites, *southward*—and the Merarites, *northward*—leaving the *east side*, the post of honour, for Moses and Aaron and his sons.

CHAP. IV. In this chapter the particular services of the Levites are distinctly pointed out, as enjoined in the last chap. ver. 25, 31, 36, and 38. We see here how divine wisdom assigned to these families each their work and office in something connected with the tabernacle, which may remind us of such passages as these in the New Testament,—“The Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man *his work*, and commanded the porter to watch.”—“Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you *overseers*, to feed the church of God.” To the remarks on Exod. xxvi. (p. 139.) which may be kept in view in reading this chapter, we shall only add, that from verse 32d, it would seem that an inventory of every article, even to the pins, belonging to the tabernacle, was taken, that nothing might be wanting when it was to be set up.

CHAP. V. Upon the beginning of this chapter, we refer to the observations on Lev. xiii. and xiv. p. 205. From verse 12. to the end, we have the remarkable law of jealousy. If a woman was suspected to be an adulteress, and her husband became jealous of her, yet had no proof, she was to present herself before the priest and stand the trial of a water-ordeal: *a bitter water which caused the curse* was to be offered her; and when the curses were pronounced conditionally upon her supposed guilt, she was to venture the consequences, and say, Amen.* The priest was to write down the form of the curses against her in a book, and to blot them out with the bitter water if she proved to be innocent; if not, they were then to remain on record against her. If she was actually defiled, this water was to go into her bowels and take effect upon her body in a fearful manner, and she was to be *a curse among the people*.

“This institution explains some very difficult passages in the 109th Psalm, that prophecy of God’s judgment against the apostate Jewish church: on whom, as upon a guilty adulteress against a jealous God, denying her sin, and defying the divine vengeance,

* The Jewish writers say, that if she refused this oath, and confessed her guilt, she was not put to death, but only divorced without a dowry.

the curse was to take effect as against the woman in the law. The Psalm is worded as if it were meant of some single wicked person, and it is accordingly applied to the reprobation of Judas; but other passages, and the use made of them by the inspired writers, shew that it must be extended to the Jewish church at large, of which Judas, in his name, and his sin, and his punishment, was no more than a leader and an example. Here then it is said, *when he shall be judged let him be condemned*; when he is put to the trial, let him be found guilty; and *let his prayer be turned into sin*; let it be as that offering which *bringeth iniquity to remembrance*; without oil or incense to recommend it for acceptance: *let not the sin of his mother be blotted out*, but stand upon record as the curses against the sin of the adulteress, which the water was not to take away: *As he loved cursing, so let it come unto him—let it come into his bowels like water*, even like that bitter water which descended with a curse into the bowels of the guilty woman. As she exposed herself in form to the curse, and said, Amen, to all the terms of it; so did the Jews challenge the curse of heaven, which accordingly took place upon them and their posterity.** While we read this, and behold *The Mother of Harlots*, who made all nations drink of the *wine of the wrath of her fornications*, even now suffering the plagues of her cup, let us remember the portion of all who have been partakers in her sins.

CHAP. VI. The subject of *vowing* has been already noticed in the observations on Lev. xxvii.; but, of all the vows we read of in the Old Testament, there is none more remarkable than that of the Nazarite, so particularly described in this chapter. It is called a *vow*, because it was an engagement of being *devoted* to the service of God; and the nature of this *devoting* was pointed out in the restrictions under which they bound themselves. That the vow of the Nazarite was instituted to prefigure the separation of the Blessed One, who was devoted to the service of the Lord, and was called a Nazarene, there cannot be the smallest doubt. Those who wish to investigate this subject, will find in it a copious source of instruction as to the Lord's true Nazarite; here we shall only notice, that it is called a *vow*, because it respected what was *devoted* to the Lord, and that it was typical, and therefore ceased, when the *Antitype* appeared. It was very lawful, nay, perhaps praise-worthy, to assume the *vow* of a Nazarite, under the Old Testament; and all that was there required, was *to perform to the Lord their vows*; but now, the Lord says, *Swear not at all*, because, the typical design of it being answered, it becomes sinful; in the same manner, as to come under *circumcision*, after Christ was *cut off*, was a transgression against God.

In this sense alone it is, that the word *vow* is used in the Old Testament. Samuel was *devoted* from his mother's womb, a remarkable type of Jesus Christ; and as such he was constantly in the house of God, although not a Levite. Samson, that eminent

* Jones on the Figurative Language of Scripture.

judge of Israel, and *type of the Strength of Israel*, was another *devoted* child, and accordingly, as the angel directed his mother, the engagements of the Nazaritish *vow* even affected her while pregnant with him; "And now," said the angel, "drink no wine nor strong drink, neither eat any unclean thing, for the child shall be a Nazarite to God, from the womb, till the day of his death." Judges xiii. 7. We are also told that Jephthah *vowed a vow*, Judges xi. 30 and we find that this *vow* terminated in his daughter being *done with according to his vow*. The whole Church of Israel is said to *vow a vow*, Numb. xxi. 2. and we see that *vow* was *devoting* the Canaanites to destruction, in obedience to the Lord.

Let any person turn up his Bible to every passage where the word *vow* occurs, and it will be obvious, that it is never used in any other sense than *devoting* to the Lord, and that as expressive of thankfulness for mercies obtained or promised. He will still farther find, that in every such *vow* there was a typical respect to Jesus Christ, the Lord's true *devoted*. But, as we have already hinted, the antitype to whom all these *vows* had respect being come, they are no more lawful in the worship of God; and are taken *out of the way* with the other sacrifices of the Law. If we are to *vow*, in the scriptural acceptation of the word, we may also sacrifice. No *sacrifices* are now required of Christians but the *sacrifices* of praise,—No *vows*, but *thanksgivings* to his name.

This chapter concludes with the form of blessing to be pronounced by Aaron and his sons, in blessing the children of Israel,—in which the name JEHOVAH is three times solemnly repeated; and it is said that the Jews themselves supposed there was some great mystery contained in that repetition. It has been observed that the original is in the future tense, "JEHOVAH *will* bless thee," &c. Now, as all blessings come through Jesus Christ, who by his death has removed the curse, we surely must consider these blessings as directing the worshippers to look for the fulfilment of spiritual promises, more than temporal; and at the same time intimating the plurality in the Godhead.—"The grace of our LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST, be with you all, Amen." In this blessing there seems to be a reference to the blessing which Jacob obtained from the FACE of God; Gen. xxxii. 27—36. It was only by that FACE or PRESENCE going with them, (Exod. xxxiii. 14) and shining upon them, (Psalm lxxx,) that Israel were to be saved, blessed, and kept,—exulting in the hope of that time when all the chosen host shall experience the full import of this blessing, from the PRESENCE or FACE of the Lord. Acts iii. 19.—when his glory shall fill the whole earth, and they, blessed in him their everlasting light, shall see eye to eye, and face to face.

CHAP. VII. As to the sanctification of the vessels, and the offerings of the twelve princes, ver. 1, 2. the reader may turn to some observations in pages 132 and 172.—Six covered waggons,

drawn by twelve oxen, carried the offerings of the princes. An ox for each prince, and a waggon for two of them. Moses gave two waggons, and four oxen to the Levites, the sons of Gershon; and four waggons, with eight oxen, to the sons of Merari; thus leaving none for the sons of Kohath, because the service of the sanctuary belonged to them, and they were to bear it upon their shoulders. These offerings were presented on twelve successive days, and it is observable, that the first is from Nason of the tribe of *Judah*, and he is the only one who is not called *prince* in the history of this transaction. Though one tribe might be much more wealthy and numerous than another, they all presented exactly the same oblations and sacrifices; and altogether, the sum of their offerings amounted to

	12 chargers of silver, } (weighing 2400 shekels,) full of								
	12 silver bowls, } flour and oil, for a meat-offering ;								
	12 spoons of gold, (weighing 120 shekels,) full of incense;								
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{	12 bullocks,	}	for the burnt-offering,						
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and	<table style="border: none; display: inline-table;"> <tr><td style="font-size: 2em; vertical-align: middle;">{</td><td style="padding: 0 5px;">24 bullocks,</td><td rowspan="4" style="font-size: 2em; vertical-align: middle;">}</td><td rowspan="4" style="padding: 0 5px;">for the peace-offerings.</td></tr> <tr><td style="padding: 0 5px;">60 rams,</td></tr> <tr><td style="padding: 0 5px;">60 he goats,</td></tr> <tr><td style="padding: 0 5px;">60 lambs,</td></tr> </table>	{	24 bullocks,	}	for the peace-offerings.	60 rams,	60 he goats,	60 lambs,	
{	24 bullocks,	}	for the peace-offerings.						
60 rams,									
60 he goats,									
60 lambs,									

This was the dedication of the altar.—Nearly 500 years after this time, we find David offering for the dedication of the temple, 3000 talents of gold, (estimated at £ 11,200,000,) and the princes, &c. gave 5000 talents, (£. 18,750,000,) besides silver, brass, iron, and precious stones in abundance. The people rejoiced for that they offered willingly. 1 Chron. xxix. 6. They manifested a similar disposition nearly another 500 years after, when they returned from Babylon under Ezra to rebuild the temple, but they had not then the same resources; yet it is observed they gave according to their ability. Paul instances the liberality of the Macedonians, (2 Cor. viii. 3.) as having a willingness even beyond their power; and he says afterwards, “ If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” The meaning of the riches bestowed in the dedication of the altar and the temple, will be fully understood when the words of the prophets are fulfilled, such as Isaiah lx. 7, 13. Rev. xxi. 24. The observations on Exodus xv. and xl. (p. 133 & 175,) may be turned to in reading the last verse of this chapter.

CHAP. VIII. The figurative signification of the candlestick is enforced in pages 136, 137; and on the cleansing of the Levites, verse 6, we also refer to pages 147—149, as well as to the remarks on Lev. viii. p. 191.

CHAP. IX. Here Israel are commanded to keep the passover in the appointed season; and while we refer to the interesting remarks

on Exod. xii. where the first institution of the passover is recorded, it is worthy of observation here, that the Christian will nowhere find the command of his Lord, *Do this in remembrance of me*, and that in the appointed season, more forcibly inculcated, than it is in the first 14 verses of this chapter. The importance of the ordinance in the eyes of Israel is strongly marked in the 6th and 7th verses; and it is enforced in the answer to their question from the Lord,—“The soul that forbearth to eat the passover, even the same soul shall be cut off from his people.”—If he that thus despised Moses law, died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?” Heb. x. 28, 29.

Upon the cloud covering the tabernacle, verse 15, ult. see the observations in pages 99, 100, and 162—164.

CHAP. X. Commences with a command to Moses to make two silver trumpets, and he is then instructed for what purposes they were to be used. It is generally supposed these trumpets typified the preaching of the gospel. In Numb. xxix. 1, it is said, “In the seventh month, on the first day of the month, ye shall have a holy convocation: ye shall do no servile work: it is a day of blowing the trumpets unto you.” And in Psalm lxxxi. 3. “Blow the trumpet at new moon, in the time appointed, on our solemn feast day.” This day was a joyful festival, returning every month; but the first day of the seventh month was the most solemn of the whole. This was called the feast of trumpets, and was celebrated by the blowing of trumpets from sun-rising to sun-setting. This feast was a memorial of the creation, and of the giving of the law, as well as a figure of the last day, when the trump of God shall sound, and the dead be raised. The Jews, it is said, employed men to watch the change of the moon, and when they observed an appearance of light on the moon’s disk, they announced the glad tidings to the grand-council, and if the witnesses were found credible, and their report agreed with such calculations as they were able to make, then the president proclaimed the new-moon, by saying *makadesh*, i. e. it is consecrated, or it is a holy-day, which was twice repeated aloud by the people, and ordered to be proclaimed every where by the sound of the trumpet, blown from hill to hill over all the land.

The disciples of Jesus were as ignorant of the time of the change of the dispensation of religion, as the Jews were of the time of the moon’s change; but when the Lord arose from the dead, the hope of the church brightened: her light came, and the glory of the Lord rose upon her. Hence the first day of the week is left in trust with the people of God, to be kept as a sabbath, in memory of the new creation, begun in him on that day. It is also our new-moon; a day of an holy assembly, and of blowing of the trum-

pet to us, while a sacred feast is held to the Lord. "On the first day of the week the disciples met together," in an holy convocation, "to break bread," to keep the sacred feast appointed by the Lord; "and Paul preached," or sounded the trumpet to them. "The new moon and the sabbath: which things are a shadow of things to come; but the body is of Christ." Col. ii. 16.

The feast of the new-moon, was appointed at the time of the deliverance from Egypt. The festival of christianity was, in like manner, appointed at the death of Jesus, the era of our redemption from the spiritual Egypt. "Blessed is the people that know the joyful sound; (i. e. the sound of the trumpet;) they shall walk all the day in the light of thy countenance." Psalm lxxxix. 15.—The returning light of heaven made the Jews rejoice, and should not we rejoice in the more brilliant light of *life and immortality*, shining in the face of Jesus Christ?—An earnest of the complete fulfilment of the prophet's words: "Thy light is come: thy sun shall no more go down, neither shall thy moon withdraw her shining."

By trumpets the Jews were regulated in their marches through the wilderness, and by them they were assembled for worship, as well as alarmed for war. How did Joshua attack Jericho? He sent seven priests, bearing seven trumpets, on seven successive days round the city, and on the seventh day they went round seven times, and on the priests blowing a long blast, the people were commanded to shout, when the walls of Jericho fell down flat. In like manner, before the city or church of Rome, is utterly destroyed, and every Canaanite taken away, we find seven trumpets are sounded; and whilst the seventh is sounding, seven vials of wrath appear to be poured out, which are followed by the great cry, *Babylon is fallen!* and the kingdoms of this world become the kingdom of our Lord. Rev. xi. 15. xviii. 2. &c.

From verse 11, we have an account of the journeyings of the Israelites, the standard of the camp of Judah marching first, then Reuben's, afterward Ephraim's, and lastly Dan's. As their position and typical appearance is beautifully illustrated in the preceding pages on the second chapter of this book, we need not here add any further remarks.

This chapter concludes with a very notable circumstance: they departed from the mount of the Lord three days journey, and the ark went before them to search out a resting place for them. On the ark setting forward, Moses said, *Rise up, Lord, and let thine enemies be scattered*—and when it rested, he said, *Return, O Lord, unto the ten thousand thousands of Israel*. No doubt something very important is intended by this remarkable address, and when we remember that David twice refers to this passage, when he is evidently speaking of the Messiah, we may safely perhaps consider this event as affording a grand prophetic figure of the resurrection of the Son of Man on the third day, by which he obtained the heavenly rest—made captivity captive—conquered the great ene-

my of mankind, and his agents, and promised to return again to dwell in the midst of his people for ever. Psal. lxxviii. 1. cxxxii. 8. Eph. iv. 8. Heb. iv. 11.

CHAP. XI. Records the murmuring of the Jews, and their lusting for the flesh of Egypt. *There is nothing, (said they) but this manna before our eyes.* It is humbling to observe the many instances we have of human ingratitude. The Lord of his great goodness, had in a most miraculous manner, brought these people out of slavery, and had sent down bread from heaven for their daily support—yet they grew tired of it, and wept, saying, who shall give us flesh to eat? Now as Paul (1 Cor. x. 11.) says, *these things happened to them for ensamples (types, margin,) and were written for our admonition,* we ought to fear ourselves lest we be found like them, losing all relish for that bread of life, the true manna, which came down from heaven for the spiritual support of his people. If the Jews suffered temporal death, or the anger of heaven in dreadful judgments upon them, even while the meat was in their mouths, ought not we to tremble at that eternal death which is threatened to those who turn from this heavenly food, to the lusts of this world? This Egyptian world may afford more variety to gratify our tastes, but let us be cautious, and though the same manna we had yesterday, must be repeated to day, let us remember that it is sufficient for us even to life eternal, notwithstanding its sameness, or insipidity to worldly appetites. If they escaped not who refused him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven.

In this world we wander like the Jews in the wilderness, *hungry and thirsty, our souls fainting within us,* and depending upon God for his daily grace even as they were taught by the manna. Those who looked no farther than their bodies were soon tired of it; but to those who received it in faith, it was the *bread of God.* The Hebrews could no more be saved by bread alone, than Christians can.—Does not Paul say, *they did all eat the same spiritual meat, and drink of that spiritual rock that followed them, and that rock was Christ—Rock was Christ!* How can that be? Why, it means that rock spiritually represents Christ, even as our Lord, on taking the bread, and calling it *my body,* meant, *This represents my body.**

The Lord promised Moses that he would give the people flesh to eat, even till it became loathsome to them. Moses observed that the people were 600,000 footmen, and asked if the flocks and herds were to be slain? Or if the fish of the sea was to be gathered together, to suffice such a multitude for a month? The Lord answered, Is the Lord's hand waxed short?—After the Most High had shewn his willingness and power to save them out of Egypt—lead them dry through the sea—feed and clothe them, when all other resources failed them, was it reasonable, was it grateful, to doubt his

K k 2

* If we see a portrait, or well drawn painting of a friend, we commonly say, this is Mr ———, but he is not there; it merely represents such a person.

power to work a fresh miracle for their good? But what lengths will not the unbelief of man go?—Isaiah also replied to the unbelief of the Jews, *The Lord's hand is not shortened*; and that while he not only promised them deliverance from Babylon, and restoration to their own land and worship, but with that intimated a much more marvellous work, even salvation from sin by Jesus Christ. Isai. lix. —Were not the miracles our Lord wrought in the days of his flesh, so many proofs and signs to the people that his hand was not shortened, but that he could save to the uttermost? Were any petitions from poor wretched sinners, expressed in full confidence of his power to relieve them, ever refused? Gracious were his answers—*Be it unto thee even as thou wilt—To-day shalt thou be with me in paradise.*

CHAP. XII. Commences by informing us that Aaron and Miriam were offended with Moses because of his marriage with an Ethiopian woman, and they presumptuously said, Hath not the Lord spoken also by us? Some have supposed this event bears a striking analogy to the admission of the Gentiles into the christian church, with the marked opposition to this manifested by the Jews, in their presumptuous claim to the distinguished favour of God. Their rebellion was exposed—Miriam became leprous, and was put out of the camp for seven days, after which she was received again, Moses having interceded for her. The Lord declares that he spoke to the prophets by visions and dreams, but Moses was honoured by seeing the similitude of the Lord, with whom he spoke mouth to mouth. This visible appearance of Jehovah, as an earnest of the Word being made flesh, &c. is so often noticed in the preceding part of this work, that we need not here dwell upon it.

CHAP. XIII. Gives us an account of the twelve spies, one leading character from each of the tribes, being sent to search out the land of Canaan. Of these spies, only two brought a good report of it, and it is observable that *Caleb* was of the tribe of Judah—that tribe which was placed east of the tabernacle—carried the standard and marched first. *Oshea*, the other faithful spy, was the representative of the tribe of Ephraim, which tribe also carried one of the four standards, and stood to the west. Ephraim was the son of Joseph, born in Egypt, and his name signifies, *the fulness of the nations.* (See p. 63 & 61.) If what the prophets say of Ephraim, is frequently to be understood as spiritually descriptive of the Gentile church, it well becomes us to attend to their admonitions. Hosea observes, “Ephraim has mixed himself among the people; Ephraim is a cake not turned; strangers have devoured his strength, and he knoweth it not; yea grey hairs are here and there upon him, yet he knoweth not.” vii. 8.

Two spies were afterwards sent by Joshua to Jericho, and they brought out Rahab and her family from that city, before it was utterly destroyed. If these interesting events are signs of any thing future, we do not conceive to what they can have respect, unless to

the two witnesses which have long prophesied clothed in sackcloth, and which many suppose denote the Old and New Testaments. Notwithstanding the clamours of the people, they persist in speaking well of Canaan, and in persuading them to trust in the promise of God, that he will drive out the wicked inhabitants, and give them possession.—Are they not also even now daily gathering Rahabs out of spiritual Babylon, and in the faith, love, and hope of the gospel, giving them a taste of the fruit of that promised land—the grapes of Eschol?

Sethur, one of the spies—his name in number is 666.

The name *Caleb* signifies *heart*, or *as a hart*. In Josh. xiv. he addresses Joshua in this remarkable manner. “Forty years old was I when Moses the servant of the Lord sent me to espy out the land; and I brought him word again as it was in my heart.—And now behold the Lord hath kept me alive, as he said, these forty and five years—while the children of Israel wandered in the wilderness; and now, lo I am this day four-score and five years old: as yet I am as strong this day as I was in the day that Moses sent me: as my strength was then even so is my strength now, for war, both to go out and to come in.”

The name *Oshea*, denotes *save thou*, and changed to *Jehoshua*, or *Joshua*, (Jesus) a saviour, or *he will save*. Those who are possessed of the *Bibliothica Sacra*, may turn to the article *JOSHUA*.

Of all the host of Israel, Joshua and Caleb were the only persons who lived to enjoy Canaan. They fell in the wilderness through unbelief. As to the *forty days* in which the spies searched the land, see p. 130.

CHAP. XIV. Records the perverseness and rebellion of the congregation of Israel. Let us make a captain, said they, and return into Egypt;—as if the Lord would again work miracles for their return, or as if they could go back by their own power. A proud independent spirit is a grand source of folly and wickedness. Caleb and Joshua rent their clothes, and said—*The land is an exceedingly, exceedingly*, (repeated in the Hebrew) *good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land, &c.* Stone them with stone's replied the people! The Lord then interposed, and from the usual glorious appearance which he made at the tabernacle, addressed Moses in these awful words, “How long will this people provoke me? How long will it be ere they believe me, for all the signs I have shewed among them? I will smite them, &c.” Moses then interceded for them; but in reading his remarkable intercession, it may be asked What was Moses, that he should thus reason and plead with Jehovah? To this the only answer we can give is, that he was here acting an important part of his office, as the faithful servant in the house, and as the representative of the Son and merciful Intercessor over his own house,—who said, “Holy Father, keep through thine

own name,"—that gracious name upon which Moses pleads for Israel. Is it not the office of the Great Intercessor to say, "Let it alone this year also," &c. and is it not through his intercession that we are spared at this day?—"The Lord is not slack concerning his promise, but is long-suffering, and not willing that any should perish," &c. The petition of Moses was accepted,—*I have pardoned according to thy word, said the Lord; yet he threatens to take vengeance on their inventions.* Psalm xcix. 8. The rebellious people were not to see the land promised to their fathers, but their carcases were to fall in the wilderness; while their children, whom they said should be a prey, should be brought in to the promised land, after wandering *forty years*, according to the days employed in searching the land, *each day for a year*, bearing the *whoredoms* of their parents.—Let us take warning from the fate of Israel, and "fear lest a promise being left us of entering into the Lord's rest, any of us should seem to come short of it."

CHAP. XV. Contains laws about meat-offerings, &c. in which strangers are included; upon which the reader may turn to the notes on Levit. ii. From verse 22 to 32, particular instructions are given respecting sins of ignorance, a subject which is pretty fully spoke to on Lev. iv. p. 186.

As to the fringes on the borders of their garments, verse 38. Parkhurst observes, they were conical clusters, growing bigger and bigger from the apex or point, like the flowers of our horse-chesnut. Deut. xxii. 12. These flowers were a very proper emblem of the irradiation, or emission of light. What, therefore, could the command to the Jews for wearing them mean, but that they were to consider themselves as clothed with the light of righteousness? (Isaiah lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.) as having put on Christ, the divine light, (Rom. xiii. 14. Gal. iii. 27.) and and that therefore they should walk as children of light? Eph. v. 8, or as it is expressed in this chap. verse 39, *that ye may look upon it, (the flower-like fringe,) and remember all the commandments of Jehovah, and do them?*

"And behold, a woman who was diseased—came behind Him, and touched the *hem of his garment*: for she said within herself, If I may but touch his garment, I shall be whole." Matt. ix. 20.

CHAP. XVI. Gives an account of the awful rebellion of Korah and his associates. Korah was near akin to Moses and Aaron,—Dathan and Abiram were of the sons of Reuben. *Envy* seems to have been the grand cause of this sedition. *All the congregation are holy, and the Lord is among them, (said they) wherefore, then, lift ye up your selves above the congregation.* The prophet Jeremiah reproves a similar spirit, chap. vii. 4, &c. when he says *I rust ye not in lying words, saying, The temple of the Lord, the temple of the Lord are these;* and the same spirit instigated the Jews in answering the Lord, *We are Abraham's children, and were never in bondage to any man; as*

well as in their question, *Who gave THEE this authority?* Moses appealed to the decision of the Lord: "To-morrow, (says he,) the Lord will shew who are his, and who is holy, and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." In like manner, He, of whom Moses said, "The Lord shall raise you up a prophet like unto me, Him ye shall hear—and every soul which will not hear that prophet, shall be destroyed from among the people;"—even He, against whom "the kings of the earth stood up, and the rulers were gathered together," appealed to the decision of God, in his resurrection from the dead, that he was the *chosen One*, to approach and *stand in his holy place*. And though the vengeance of heaven did not immediately fall upon that rebellious people, yet the frown of the Most High has evidently been over them ever since. They have wandered as vagabonds on the earth.

It is observable, that when Moses sent for Dathan and Abiram, they refused to come to him, saying, "Is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Thou hast not given us an inheritance of fields and vineyards." Thus, we see they were not only looking for temporal blessings, but as it were, in mockery, insulted Moses, by adopting his words descriptive of Canaan, as more applicable to Egypt,—to Egypt, where they suffered such hard bondage! Displaying the deceitfulness of the human heart, and its attachments to this world? A present enjoyment,—a present good, is far more esteemed than a future blessing. Things unseen, though eternal, are not waited for with patience.—The sneering question of these rebels, verse 14, *Will thou put out the eyes of these men?* seems intended as a reflection upon Moses, as deceiving and blinding the people; and is very similar to that of their successors, recorded, John ix. 40. *Are we blind also?*

One would have supposed that after the Jews had seen these *man of renown*,—these princes of Israel, with their wives and their little ones go down alive into the pit, with lamentable cries, when the earth opened, according to the word of Moses, that this terrible instance of divine justice, would have struck them with fear and reverence. Alas! the very next day, they murmured against Moses and Aaron, saying, "Ye have killed the people of the Lord!" On this, the cloud again appeared, and the whole congregation were threatened with death in a moment. Wrath did begin to burn—the plague commenced—Moses sent Aaron in haste, with fire from off the altar—he put on incense—ran to the people—made an atonement—stood between the living and the dead, and the plague was stayed! Yet in this short time, 14,700 were killed by this plague. What a wonderful picture this transaction affords us of the intercession and offering of our Great High Priest, Jesus Christ.—The reader may here turn back to the remarks on the death of Nadab and Abihu, Lev. x. p. 196, &c.

CHAP. XVII. The subject of this chapter seems closely connected with that of the preceding; and appears to have been designed to convince Israel still farther who was the representative of God's *chosen One*; and of all the miracles exhibited before the eyes of that people in the wilderness, the *budding of Aaron's rod* had the remarkable tendency of humbling their proud spirits most effectually. *Bring Aaron's rod, (said the Lord,) to be kept before the testimony for a token against the rebels.* Their reply manifests their dejection,—*Behold, we die, we perish, we perish!* Or, as the old translation renders it, *Behold, we are dead, we perish, we are all lost!* The Chaldee text expresses it thus: *We die by the sword; the earth swalloweth us up; the pestilence consumes us.*

The divine sovereignty in the choice of Aaron's rod, appears thus to have made a very deep impression upon their minds.—The *rod*s, seem to have been sceptres, or badges of authority used by the princes: but some think they were all cut out of the same almond-tree on this occasion. The blossoming of Aaron's rod, and its being kept in the sanctuary, may perhaps denote, not only the choice of the Great High Priest over the house of God, and his going into the heavenly holy place, at the right hand of God, but also the fruitfulness of his church, by the word of the gospel.*—David says, "The Lord shall send the *rod* of thy strength out of Zion—rule thou in the midst of thine enemies—thy people shall be willing in the day of thy power," Psal. cx. 2. and the Lord's words respecting Zion are, "I will also clothe her priests with salvation—There will I make the horn of David to *bud*—His enemies will I clothe *with shame*, but upon himself shall the crown *flourish*." Ps. cxxxii. The Lord says, by the prophet Ezekiel, xvii. 22. "I will *crop off* from the top of his young twigs, a tender one, and will plant it—it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing—all the trees of the field shall know that I the Lord, have brought down the high tree, have exalted the low tree—and made the dry tree to *flourish*." Now, if we consider this young twig, which was to be cut off, and planted on the mountain of Israel, as the root and offspring of David—the rod out of Zion, even Jesus,—and the trees of the field, his disciples, what a beautiful description this short prophecy affords of the nature and effects of the gospel!—*I am the true vine,—ye are the branches,—he that abideth in me, and I in him, the same bringeth forth much fruit.*—All fowl—men of all sorts,—find shelter under the shadow of his branches.—The high and green tree, the Jews, were brought down and dried up, whilst the dry tree, the Gentiles, flourished and brought forth fruit, to the amazement of the people. Again, to point out that Judah and Israel

* "Aaron's dead rod that budded, was a type of Christ's dead body that was to rise again, and to be the life of his church: whence also Christ himself, who was the first-born of all the rods, or tribes of the earth that fell by a tree; and in whom all the rods or tribes (families of the earth,) were to be blessed, was called by this name—a *Rod*, or, *the Rod*." *Holloway*.

should no longer be at variance; but that all the twelve tribes,—every spiritual worshipper of God, whether Jew or Gentile, should become *one*, the prophet was commanded to take two sticks—one for Judah and his companions, and another for Ephraim and his companions,—and they were joined together as one stick. Ezek. xxxviii. 16.

CHAP. XVIII. Upon the charge to the Levites, which occupies a great part of this chapter, the reader may turn to the remarks on Lev. xxiii. and xxvii. (p. 217 and 223) and upon verse 19, to those in p. 184, &c.

At verse 21, we have the law respecting tithes. "The Levites were appointed to receive all the tithes, and the tenth of the tithes were set apart for Aaron and his sons, and hence were said to be offered to the Lord, and to be holy. Again, the shew-bread, or bread of faces, which was appointed to stand on tables before the Lord continually, and was wholly to be eaten, by the priests in the holy place, is ordered to be made of tenths. Lev. xxiv. 9, &c. The manna, too, which was also holy bread, was gathered by tenths, a tenth for every man, and a tenth of it was laid up before the ark, there to remain so long as the ark endured. Exod. xvi. 16, 33, 36. "An omer is the tenth of an ephah." In short, all the bread of God, all that was hallowed under the law, and set apart for holy purposes, was measured by tenths.

"A tenth, then, in general signified something sacred, dedicated to God; something of the nature of food; and which might be called the bread of God. All this was but a shadow of a good thing to come, and Christ may most properly be said to be the substance of it. The word can be applied to none but to him in its full significance. He was separated from the common mass of mankind from the very womb, and *Holiness to the Lord* was the motto most descriptive of his character. He was separated for holy purposes, as all the tithes were. He, too, is the bread of faces which stands before Jehovah in heaven always; the bread appointed for the spiritual priesthood under the gospel; and he that eateth Him shall live by Him. He himself, also, tells us, that he is the bread of life, the bread of God, which came down from heaven; the true manna, the food of all the "holy nation" of believers, of which if a man eat, he shall live for ever. Thus every tithe of old, in its prophetic or future sense, meant Jesus Christ."

"It is worthy of remark, that *gnasbar* in Hebrew, the word which in that language signifies a tenth, originally denotes riches. This points out to us an interesting instruction. The tenth or tithe of our goods, was the portion devoted to religious uses, or charitable purposes, so early as the time of Abraham. This is the portion which God required in his law given to Israel—a portion not to be used by us, but given to the Lord. Yet this alone is called our riches. The tenth is the only rich number. This may seem strange, if not absurd, to the friends of this world: yet a little at

tion will convince us of the propriety of this idea. What we use, perishes in the using; what we lay by us, or hoard up, we leave to others, and so it is another man's, and not ours; what we give away from a principle of religion, and according to its rules, we lend to the Lord, and have the strongest assurance of receiving it again. "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Prov. xix. 17. This is God's bill for our money, goods, or services. Our Lord also assures us, that if we give but a cup of cold water to a disciple, in the name of a disciple, it shall have a reward. With what propriety, then, does Paul call giving our goods for religious purposes, a "laying by us in store?" 1 Cor. xvi. 2. And again, "laying up for ourselves a good foundation (a good stock) against the time to come." 1 Tim. vi. 18, 19. This, then, is our proper riches, which we shall assuredly enjoy. We have God's bill for the whole, and he will repay it with full interest. The tenth, or what we give to the Lord, then, is still the rich number. This alone we lay up for ourselves, and not for another. Hence, alluding to this sense of the word, Paul calls the charitable *rich* in good works. What we lay out on human securities, and do not enjoy, is laid out for another; nor is it certain, as the human security may fail; but what we give out on the divine bond, we lay it out for ourselves; and our enjoyment of it is infallibly certain." *Pirie's Works*, vol. iii. p. 54, &c.

· CHAP. XIX. Contains the law respecting the water of separation made of the ashes of a red heifer, and its use in purification. See the observations on Levit. xi. xii. &c.

On verse 9, Pirie remarks, (vol. iii. p. 71.) that "the ceremony of burning the red heifer was intended to prefigure the death of the Saviour, is sufficiently confirmed by the authority of the apostle, writing to the Hebrews, chap. xiii. 11, 12; and that its attendant circumstances were no less figurative than the sacrifice itself, seems equally clear from the same authority. As the heifer was burnt without the camp, so, the apostle assures us, it behoved Jesus to suffer without the gate of the holy city. The emblematical intention of many such circumstances have been pointed out by our writers on mystery. The following, however, seem to have escaped their attention. In the verse under consideration, God appoints a man that is clean, to remove the ashes of the burnt heifer, and to lay them up in a clean place without the camp. The mystical design of these circumstances is very exactly marked by John the Evangelist, chap. xix. 38—42. Joseph of Arimathea was the clean man, *i. e.* clear from the guilt of shedding innocent blood; (and *just* and *good*, by the faith in which he lived, Luke xxiii. 50.) nor had Nicodemus consented to the death of Jesus. These took the ashes of the great sacrifice, the body of Jesus, and laid it in a new tomb, wherein no man had been yet laid; as the Jews reckoned every thing defiled that had been so much as touched by the

bones of a dead man, this tomb would be called clean in their dialect, as no corpse had been hitherto laid in it. And that the antitype might fully correspond to the type, the garden in which this new tomb was, lay without the city, upon Calvary, the scene of our Saviour's crucifixion. Here were these ashes laid up, which still remain as the only "purification for sin," when sprinkled on the conscience in "the washing of regeneration, and the renewing of the Holy Ghost." See also the notes on Exodus xii.

CHAP. XX. Here we find the whole congregation encamped at Kadesh in the wilderness of Zin, witnessing the death of Miriam, and burying her there. Here also we have an account of the murmuring of the people for want of water, upon which the Lord commanded Moses to take THE ROD, (even the rod from *before the Lord,*) and speak to the rock before their eyes, and it should give water. Moses and Aaron then gathered the congregation together, but instead of *speaking to the rock,* with the rod of power before the people, they said "Hear now, ye rebels, must we fetch water out of the rock?" Moses at the same time smiting the rock twice. It would seem these two eminent characters not only forgot, that to *speak* to the rock, with the authority of God, was sufficient, but in this case they assumed to themselves the honour of an act by which the Lord should have been *sanctified* before Israel. The sign of *speaking* to the rock was perhaps intended for a rebuke to the people, who were not so obedient to the Lord's command as the very rocks were. Though the water was not withheld, yet the relief to Israel was followed by a severe rebuke to Moses and Aaron, with a sentence against their entering Canaan.

Moses then, verse 14, sent a request to their relations, the Edomites, to suffer Israel to pass through the borders of their land; but the answer they received, affords an instance of the effect of the divine decree, *I will put enmity, &c.*

Israel leave Kadesh, verse 22, and come to mount Hor, where Moses, at the command of God, took Aaron, with his son Eleazar, up to the mount, and divested him of his robes, which were put upon his son; and Aaron died upon the mount. What could be the meaning of thus *publicly* stripping Aaron of his priestly robes, and of this his *public* death? We are told it was in the sight of all Israel, and was, no doubt, of importance to all. If, in his first calling to be prophet and spokesman of Moses, he exhibited the design of that priesthood, how much more in his death! His giving place to a successor, strikingly displayed the nature of that covenant which waxed old, and ultimately vanished away. See p. 80.

CHAP. XXI. The Israelites not being permitted to go through Edom, were obliged to make a retrograde movement towards the Red Sea, and were much discouraged because of the way. When just upon the prospect of entering Canaan, they were turned back to be farther tried, and the result was another proof of the wicked-

ness of the heart of man; followed by a fresh display of the gospel, in the midst of the miserable multitude. Loathing the bread which was sent them from heaven, they give vent to their unbelief in the most bitter complaints against God and against Moses.—The Lord then sent fiery serpents among them, by which many of them died. Upon this they confessed they had sinned, and requested Moses to pray for them: Moses, at the command of God erected a pole in “the midst of the camp, with a fiery serpent of brass fixed to it; assuring the people at the same time, that whoever was bitten, he had only to look to the serpent on the pole, and he should certainly live. Now, as the divine sovereignty never acts but in concert with wisdom, there must have been some wise reason for preferring this method of cure to any other. By any means, or without any means at all, God could have expelled the poison from the veins of the stung Israelite, or rendered it totally innocuous.—When the people asked a cure, it was proper to put them in mind of the original cause of the disease: and as by a serpent on a tree man was first bitten, or deceived into the paths of destruction and death, no symbol could be better suited to that purpose than the erection of a tree, with the statue of a serpent affixed to it. Nor was the brass of which this figure was made less wisely chosen as a symbol of the bright, the brilliant appearance of the serpent, assumed by Satan in paradise; and also of the durability of the mischief his sting has produced among the sons of men.”

“Such was the primary intention of the erection of this pole; but our Lord himself has assured us, that this institution had an ultimate respect to the cross of the gospel. Addressing Nicodemus, he says, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.” John iii. 14, 15.

“There; must, then be some striking analogy between the brazen serpent on the Mosaic pole, and something to which we must have a peculiar respect in the cross of Christ. Nor is this *something* very difficult to be discovered: On the first tree, of which this pole was a memorial, we find a serpent, and this was the first object which drew our mother’s attention, and by whose artifice and envenomed malignity she was seduced into guilt and misery. Hence the bruising of the head of the serpent, which had seduced them, was the subject of the first promise, or the first object of hope set before our progenitors after they had transgressed. In this view, the fixing of the statue of a serpent to the pole in the wilderness was of high propriety. Here the stung Israelite saw the serpent, not *alive* and vigorous as on the tree of Eden, but *dead* and nailed by the head to a tree, as a sign that God meant to perform his promise, “to bruise the head of the serpent,” in a future period: and in the mean time, as a foretaste of this, the Israelite felt the poison of the fiery serpent extracted from his veins

by looking to this symbol of the divine purpose. "When he beheld the serpent of brass, he lived."

"Now, on the cross of Christ we see the truth of this whole matter. We know that the serpent of Eden, or at least the spirit which actuated it, was the devil, called for this cause "the old serpent." There he appeared alive, and possessed of the "power of death," to which he subjected human nature; and we are expressly told, that our Lord was lifted up on the cross, that "by death he might destroy him that has the power of death, even the devil," and that "for this purpose he was manifested, that he might destroy the works of the devil,"—that he might "put away sin and abolish death." Hence, on the cross he is said to have "spoiled principalities and powers, and to make a shew of them openly, triumphing over them in himself, or in it." Here, then, like Israel of old, we behold the first, the great enemy of mankind, who infused the fatal poison into our veins; we behold him nailed to the tree, having his head bruised, his politics defeated, and his power to hurt us destroyed. This is the first object of attention in surveying the cross. To see the cursed tree, and innocence itself, yea, the Son of God, his beloved Son, suffering upon it, could afford us no rational enjoyment, were we still ignorant of the grand design of these sufferings. But when we see "our old man crucified with Christ, that the body of sin may be destroyed;" when we behold "the old serpent, with the hand-writing of ordinances against us," nailed to the cross, there to expire, to be destroyed for ever, we see a source of transport, ecstatic and everlasting. We see the grand promise accomplished. Jesus, the seed of the woman, bruising the head of the serpent. Jesus was nailed to the tree, that by dying he might destroy him that had the power of death, and all his works. This affords the most rational joy; particularly when we know that this is the ordinance of God for our salvation, and hear our Lord saying, "Look to me, and be ye saved,—the Son of man is lifted up, that whosoever believes on him might not perish, but have eternal life." To believe in him as crucified, is to believe in the end or design of his death, as described above. This is the faith that saves. When the Israelite looked to the serpent on the pole, he believed that the poison of the serpent in him should be destroyed, and that this was the very design of the lifting up of the brazen serpent. Similar to this is our faith in the cross of Christ. The Jews, who crucified him, saw the cross; but they saw not the serpent nailed to it: they saw Jesus there, and believed that he was crucified; but they saw not Jesus as the seed of the woman, bruising the head of the serpent." Hence they saw, and died. We see, believe, and live." *Pirie's Works*, vol. ii. p. 145, &c.

CHAP. XXII. Commences the very interesting history of Balaam and his prophecies. It is wonderful to observe the sovereignty of the Most High, and the instruments he has chosen to declare

the great things of his kingdom. In this case, we see a covetous soothsayer, or enchanter, over-ruled to preach the truth to the princes of a heathen nation, who hated it. Even as the wicked spirits in the days of our Lord were compelled to declare who he was.—“We know thee who thou art, the Holy One of God.” In Balaam’s conduct, we may perceive a struggle in his mind betwixt duty and inclination. The command of God was peremptory.—*Thou shalt not go—thou shalt not curse them: for they are blessed.* Instead of giving the messengers this decisive answer, he softens it down to; *The Lord refuseth to give me leave to go with you.* These words being reported to Balak, he concluded the prophet wanted more respect, and greater promises. Accordingly he sent the second time more honourable princes, and offered any terms he chose to demand. It is said to have been customary with the heathen nations solemnly to curse their enemies in the name of their gods before they declared war against them, and it would seem Balak had such an opinion of Balaam’s interest with some invisible power, or deity, that if he could possibly prevail with him to curse Israel, and bless Moab, he would then declare war against them, notwithstanding all the wonders of which he had heard. Perhaps also, he might have heard that the nations of Canaan were devoted to destruction by the God of Israel, and was determined to resist that denunciation.

But another view may be taken of this subject, and perhaps more agreeable to truth—of this our readers may judge for themselves.

No doubt, Balak had heard to his sorrow, that none of the gods of the nations could resist in the least degree the victorious power of the God of Israel, and he, therefore, strains every nerve to induce if possible, the Most High to deny himself and become their enemy. In opposition to this, the Lord, by the mouth of Balaam, tells Balak, “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” In this extraordinary contention, we may conceive Balak and Balaam as agents of Satan, and that even here his mode of warfare, is in some respects, similar to what it was at many other periods. The power and wealth of a great prince, as well as the influence of a famous prophet, assuming the appearance of a minister of righteousness, and servant of God, are made use of by the Evil one for the destruction of the chosen people, that they might be cursed who were pronounced blessed, and thus the word of God falsified. Vain was the attempt! The diabolical scheme was frustrated. In like manner, when Herod and the High Priests, conspired against Jesus and his disciples, the vengeance and curse they threatened, rebounded back upon their own devoted heads. Even in Eden, Satan tempted man by contradicting the word of God, in hopes, no doubt, if he should succeed, that the Lord would utterly destroy Adam and Eve. Very remarkable also, is the temptation of

Job. Satan observes to the Lord, (ch. i. 10.) "Thou hast *blessed* the work of his hands, and his substance is increased in the land: but put forth thine hand now and touch all that he hath, and he will *curse* thee to thy face." Satan seems to have been very confident, that Job, in the depth of his misery and anguish, "would charge God foolishly," and if so, that his wish would be completed in Job's destruction. The voice from the excellent glory had pronounced Jesus to be the Son of God, and how anxiously Satan, taking advantage of his necessities, labours to insinuate into his mind a doubt of this truth, "If thou be the Son of God command these stones to be made *bread*." And, as usual in all ages, offers the pleasures of this world, "All these things will I give thee, if thou wilt fall down and worship me." Does he not to this day tempt men the same way,—that they may disobey God, and yet live—that they may enjoy this world, and yet be happy? Honourable princes were sent—noble offers were made to Balaam, that he might curse Israel. Yea costly sacrifices upon altars, as if intended to purchase the favour of God by the observance of his own institutions. But the purpose of God was not to be counteracted, and to the confusion of his enemies, this very prophet is made a vehicle to confirm the blessings, and predict the downfall of those who hated them.

CHAP. XXIII. Continues the same subject. Were ever grander words uttered than those of Balaam, when he is blessing Israel? Wonderfully descriptive of the true church in all ages, are his memorable words, "Lo! the people shall dwell *alone*, and shall not be reckoned among the nations." This was a public mark, or badge of submission to the laws of him who appeared to Balaam as the Angel of the Covenant, and made even the ass on which he rode, to expose the wickedness and madness of the prophet. Whenever either Jews or Christians sought fellowship with the nations, they were departing from their King, and losing their relish for the truth. *Dwell alone!* Noble words! And yet whenever the church dwelt most alone, it stood on the firmest ground, because her god was in the midst of her. *They shall not be numbered with the nations*, cried Balaam, gracious promise? But mark the man. What did this vile prophet do, but directly, by his wiles, endeavoured to make the Jews *mix* with the Moabites—Why? That they might be *curse*d with the nations! Of all characters, none are more hateful than those who make fine professions, yet slacken the divine laws, and in short, do their utmost, under covert, to undermine them. Are not Christians warned of some, who like Balaam, were to be shunned and dreaded, Rev. ii. 14? The above prophecy of Balaam is also fulfilled in a literal sense, though spoken 3,000 years ago. The Jews, to this day, are kept distinct from the nations. *Who can count the dust of Jacob*, says he, *or the number of the fourth part of Israel?* Look back to the sketch of their appearance as drawn under the 2d chapter of this book, and hear this, that

even not one of their four grand encampments could be numbered, much less the whole! Nothing could be more opposite to Balak's wish than this language from the mouth of Balaam. He had expressed his terror on account of the number of this people, (chap. xxii.) saying, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." Balaam, however, in this and in all his parables, speaks not only of Israel, as they were encamped in the plains of Moab, but as they shall appear in the encampment spoken of in the last chapters of the Revelation, when Judah shall be saved and Jerusalem shall dwell safely; and then, "as the host of heaven cannot be numbered, neither the sand of the sea measured, so will I (Jehovah) multiply the seed of David my servant, and the Levites that minister unto me." As Balaam's mind seemed so enraptured with this view of the tribes in their beautiful position with each other, Balak tried another scheme, and took him to a place where he could only see a part of them at once; in hopes that he would surely be induced to curse that division. Far from it: *He hath blessed*, says Balaam, *and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.* No! How can this be? Why, as David says, "*Blessed are they whose iniquities are forgiven, and whose sins are covered,*"—or, as Isaiah observes, in the conclusion of a beautiful description of Zion, (chap xxxiii. 20—24.) *The people that dwell there shall be forgiven their iniquity.*

CHAP. XXIV. Balaam still thwarts the wishes of Balak, speaking of the beautiful order of the tribes of Israel, and that with *his eyes open* to the complete state of bliss in which all the ransomed hosts shall hereafter appear, "*How goodly are thy tents, O Jacob! thy tabernacles, O Israel!*"—Not only so, but to mortify Balak still farther, and with Balak all who should endeavour to curse the Israel of God, Balaam predicts the exaltation of Israel with their glorious King above all the kings of the earth, *eating up the nations, his enemies, breaking their bones, and piercing them through with his arrows.*—In the 9th verse Balaam also speaks of this *The Prince of the kings of the earth*, under his character of the *Lion of the tribe of Judah.*

On the 17th verse, Holloway observes, "Jesus not only had the sceptre, but properly was all the sceptre did represent. This Balaam knew, and gave him jointly the names of the *Star* or light, and the *Sceptre*. The heathens appear to have had a tradition, that salvation was to be held out, or extended from one that either had, or was the sceptre. Hence the custom of the Persian kings to hold out the golden sceptre to those whom they would favour, or save. Otherwise it was death to approach them; as it is to approach God without the assurance of grace, held forth to us by the true sceptre, Christ."—The war with Amalek is particularly noticed in the observations on Exodus xvii. (p. 103.) but we must refer such of our readers as wish to trace the literal fulfilment, &c. of Balaam's prophecies, to *Bishop Newton's Dissertations.*

CHAP. XXV. Gives an account of the whoredom and idolatry of the Jews with the Moabites, which is supposed to have been the effect of Balaam's counsel. In endeavouring to seduce Israel to bring a curse upon themselves by their wickedness, we see the villainess and hypocrisy of his character; and the church of Pergamos, Rev. ii. 14. are particularly warned against such conduct. Paul says, neither let us commit fornication, as some of them committed, and fell in one day 23,000! 1 Cor. x. 8. Psalm cvi. 28. See also the notes on Exodus xxxii.

CHAP. XXVI. Preparatory to the division of the promised land, the people are again numbered, (which seems to be the third time,) but among these there was not a man, save Caleb and Joshua, who had been reckoned in the first enumeration. They had all died in the wilderness, according to the word of the Lord. Comparing the sums here mentioned with those in the first chapter of this book, we shall note down the increase, or decrease of each tribe.

Of the family of Reuben, above 20 years old, decreased,	2,770
Simeon, - - - - -	37,100
Gad, - - - - -	5,150
Ephraim, - - - - -	8,000
Naphtali, - - - - -	8,000
<hr/>	
Judah, - - - - - increased,	1,900
Issachar, - - - - -	9,900
Zebulon, - - - - -	3,100
Manassch, - - - - -	20,500
Benjamin, - - - - -	10,200
Dan, - - - - -	1,700
Asher, - - - - -	11,900

From this statement it appears that the total decrease was 1,820.

The division of Canaan was to be made according to the register now formed; and the quantity of land was to be proportioned to the numbers of each tribe, and the situation determined by lot. Thus the decreasing of any tribe in the wilderness, proved the decrease of their future importance, and affluence. Joshua xiv.—xix.

As to the prophetic intention of these precise numberings, the reader may turn back to the hints on chap. i. of this book.

CHAP. XXVII. The first subject in this chapter, is the petition of the five daughters of Zelophehad for an inheritance in Canaan, as heirs to their father, who had died in the wilderness, leaving no sons. The Lord approved their demand, only restricting them to marry such as were of their own tribe. See page 270.

In verse 12, the Lord says to Moses, "Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel; and when thou hast seen it, thou shalt be gathered unto thy people, as Aaron thy brother was gathered," &c.

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Of this we have a more particular account in Deut. xxxiv: What a similarity between Moses and the law he taught Israel!—He could get no more but a *sight* of the promised land,—and all the doctrine of his law only held up an *extended picture* of that whereby Abraham and his seed should inherit the land. It required a greater than Moses, even Joshua, (Jesus,) the captain of salvation, and the fulfiller of all the statutes and ordinances of Moses, to bring Israel in to the promised inheritance. As Moses died to give place to Joshua, his law died when *all power was committed into the hand of Jesus*. To see the promised land was, however, an important sight to Moses, and has proved an important sight to the eyes of many in leaving this world since his day.

In reading verse 21, the illustration of Urim and Thummim, on Exod. xxviii. may be returned to.

CHAP. XXVIII. Contains a repetition of instructions respecting offerings and sacrifices, which have been so frequently noticed in the remarks on Exodus and Leviticus, that we think it unnecessary to particularize them.

CHAP. XXIX. On the first verse we shall only refer to the observations on Lev. xxiii. (p. 221.)—on the 7th verse, to those on Exod. xii. (p. 94—96.)—and on the 12th verse, to what is said on Exod. xxiii. (p. 123.)

The decrease of the number of bullocks to be sacrificed, one less each succeeding day, during this feast, is the most noticeable circumstance in this law. It was probably intended to intimate that the Mosaic institutions would gradually vanish away, and end when the Messiah came, who, “after offering *one sacrifice for sins for ever*, sat down on the right hand of God,” as having *perfected* his people.

CHAP. XXX. The subject of this chapter respects *Vows*, on which we would request our readers to turn to the notes on Leviticus xxvii. and Numbers vi.—only observing that, the loosing of the young woman from her vow, by her father, and of the wife from her vow, by her husband, seems to point out a very important part of that *command*, spoken of by God, when he says of Abraham, Gen. xviii. 19. “I know him, that he will command his children, and his household after him, and they shall keep *the way of the Lord*.” To this also, (though in Christ Jesus *male and female* are all one,) perhaps, the prohibition against women *speaking in the church* may have some respect.

CHAP. XXXI. Is a narrative of the war of Israel with Midian, in which Balaam, &c. is killed. There is something remarkable in the command of the Lord to Moses on this occasion, “Avenge *the children of Israel* of the Midianites: afterward shalt thou be gathered unto thy people;”—and that compared with the words

of Moses to the people, "Arm yourselves unto the war, and let them go against the Midjanites, and avenge *the Lord* of Midian." This with the particular directions which Moses gives of sending a thousand out of every tribe, *twelve thousand* in all, will remind of the victorious company, a hundred and forty-four thousand, who are represented in the 14th and 15th chapters of the Revelation; and confirms the observation on the first chapter of this book, that the wars of Israel were very different from the common hostilities among mankind,—in their battles they fought *the fight of faith*.

The complete victory they obtained is not less remarkable, but how could it be otherwise? "the Lord their God was with them, and the shout of THE KING was among them;"—even He who was "not to lie down until he eat of the prey, and drink the blood of the slain." They took captive 32,000 women, (virgins) 61,000 asses, 72,000 beeves, and 675,000 sheep; and yet not one man was lacking of Israel! May not this wonderful circumstance be analogous, 1st, to the spoil of the Egyptians, which the Israelites obtained to enrich the tabernacle; 2d, to the total defeat of the Amalekites by David, with a recovery of their captives, without any loss on his part; (1 Sam. xxx.) and lastly, to the destruction of Antichrist, (Isaiah lxiii. Rev. xix 15) with the glory and honour of the nations being brought into the New Jerusalem, which has *twelve* foundations? Rev. xxi. Then shall the words of the Captain of Salvation be realized, "Of those thou has given me, I have lost none." John xviii. 9.

From verse 48, we have an account of the captains of the host, after numbering the men, bringing an oblation to the Lord, agreeable to the injunction in Exod. xxx. 12. the observations on which may be here kept in view.

CHAP. XXXII. Contains a petition from the tribes of Reuben, Gad, and the Half-tribe of Manasseh, to have their possessions on that side of Jordan, in which Moses understood them as wishing to withdraw from the warfare in driving out the nations of Canaan, and remonstrates against them as discouraging the people from going over Jordan into the land which the Lord had promised to give Israel; but upon their professing their readiness to go over armed before the children of Israel, until the land should be subdued before them, and until they were brought into their place,—their request was granted. In this matter the language of Moses will not fail to remind of, and to enforce, such exhortations in the New Testament as that of Paul to the Philippians, i. 27. "Only let your conversation be as becometh the gospel of Christ;—that I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the FAITH of the gospel; and in nothing terrified by your adversaries," &c.

CHAP. XXXIII. Gives a narrative of the *forty-two* journeys of the Israelites, with the name of the place of each encampment; and

this was written *by the commandment of the Lord*. Why are we informed of this? Are we not assured that "all Scripture is given by inspiration of God?" It is to enforce the important prophetic intention of all these journeys. Upon the number *forty-two* the reader will find some observations in page 190, on Exodus xxiv. and again in page 170, on Exodus xxxiv. It is still more fully considered at the article FORTY, in *Bibliotheca Sacra*.

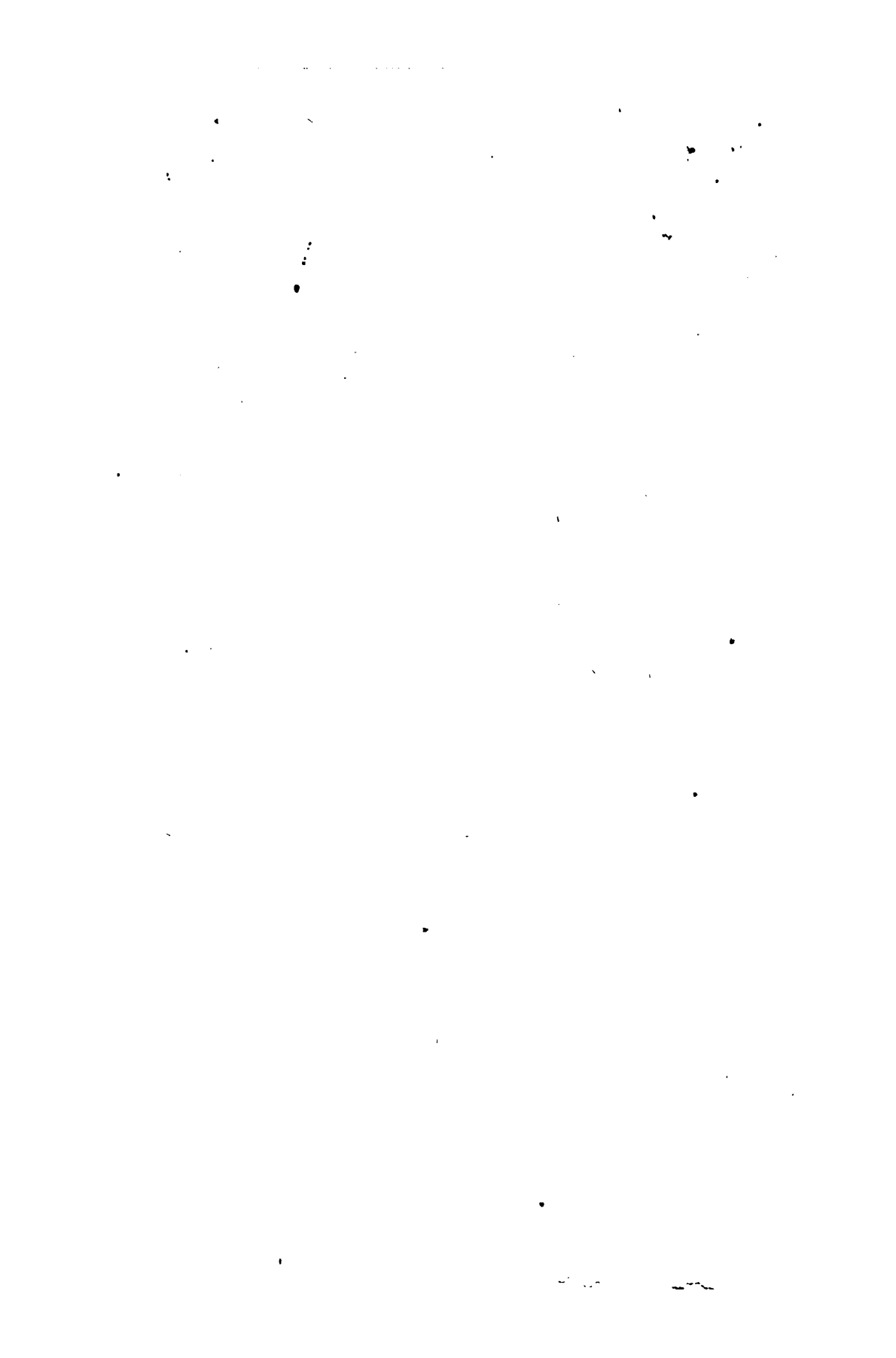
CHAP. XXXIV. Contains instructions for the division of the land of Canaan, of which there is a particular account in the book of Joshua, chap. xiii. &c.

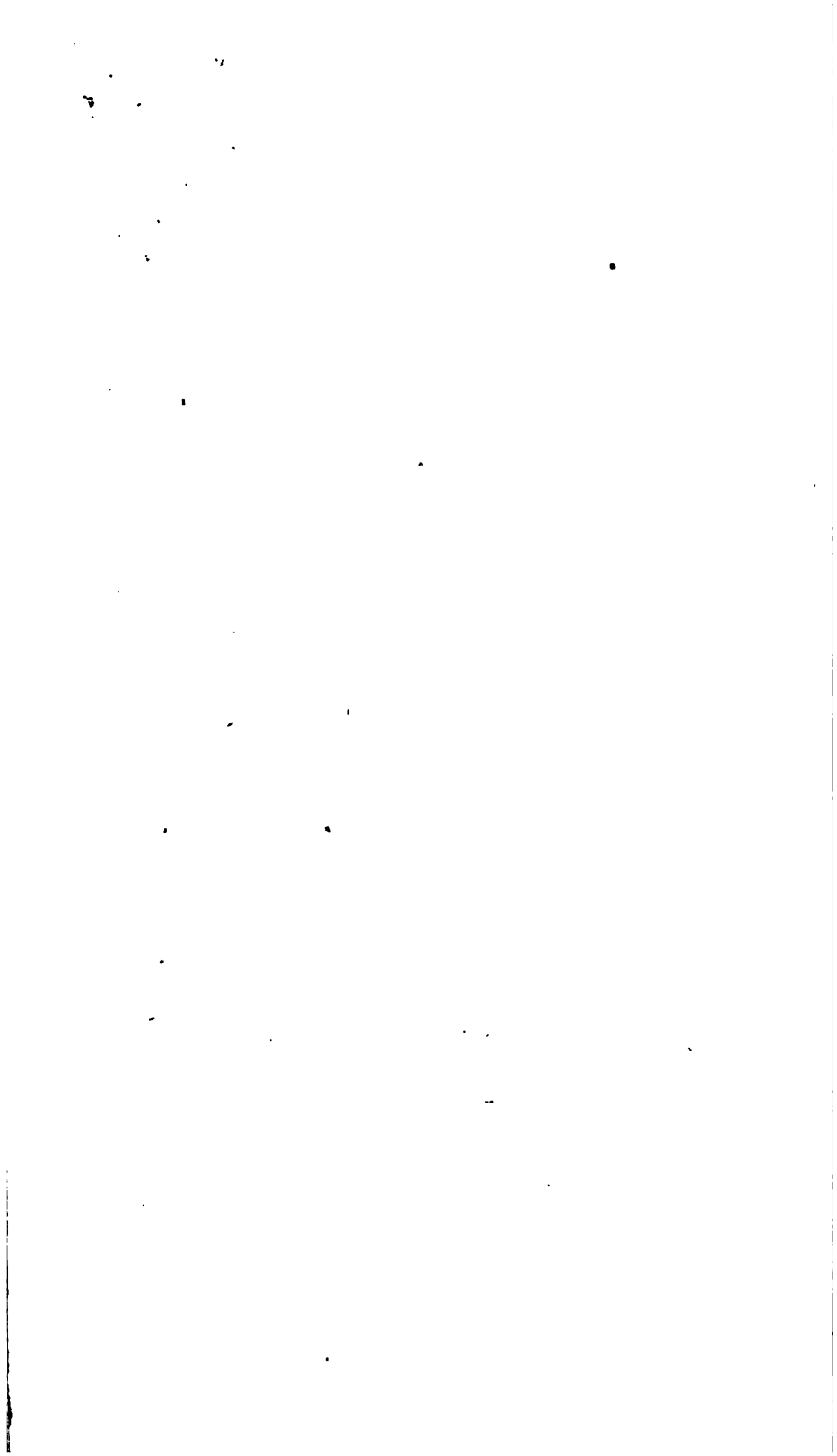
CHAP. XXXV. Here we have a command for the children of Israel to give, of their inheritance, cities to the Levites. These cities were to be *forty-eight* in number, and *six* of them were to be cities of *refuge*, to which every one that killed any person unawares might *fly* from the avenger of blood. The very particular instructions respecting these cities of refuge, are worthy of consideration from all the professors of christianity, as containing so many folds of the grace of God—even of that *hope* set before the guilty for their *refuge*, in THE MAN who is a *refuge* from the storm, &c. These cities are again spoken of in Deut. xix. and in Josh. xx.

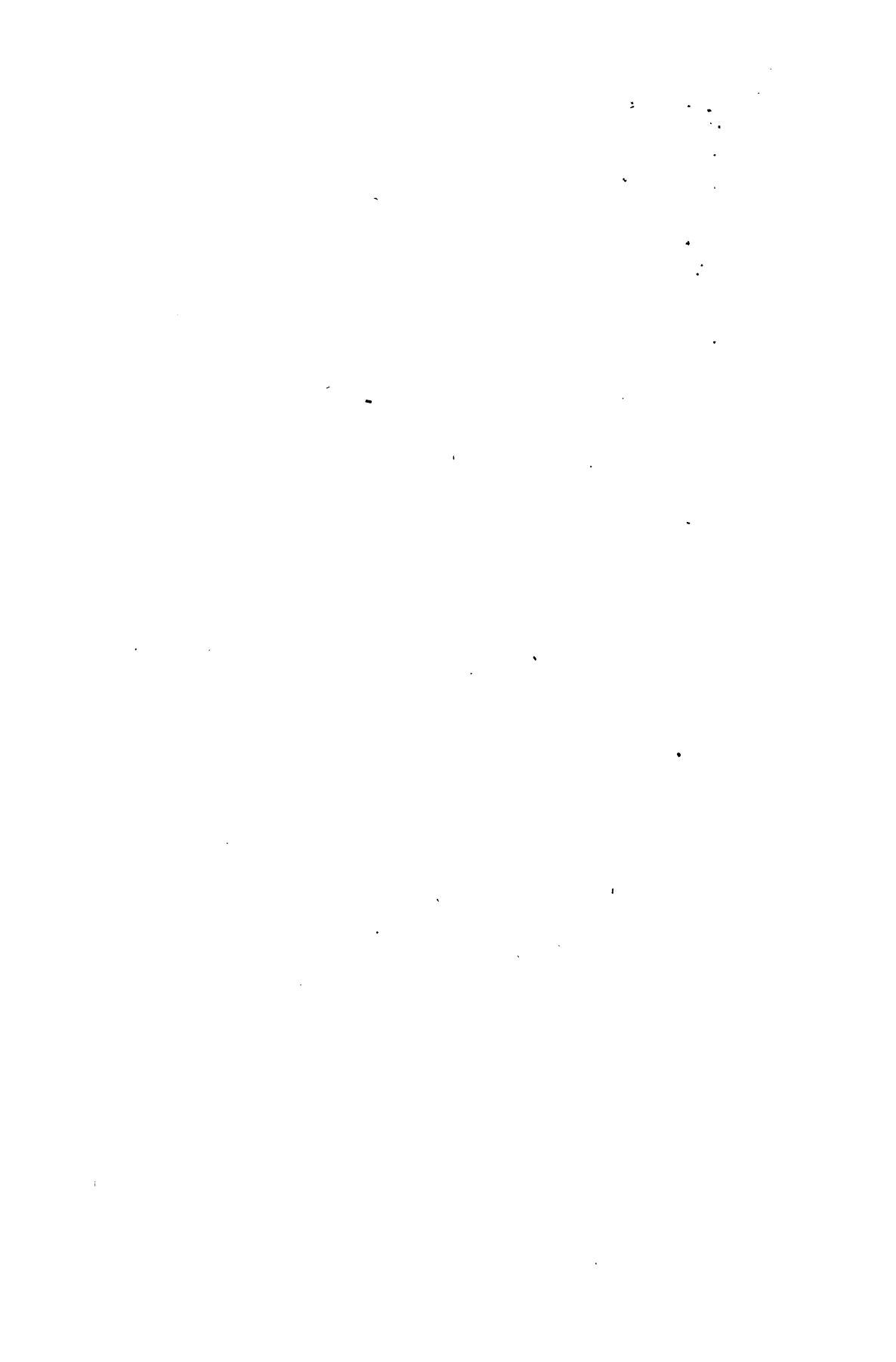
CHAP. XXXVI. The daughters of Zelophehad having obtained the grant of their father's inheritance, chap. xxvii. occasions a fear among the families of the sons of Joseph, lest that inheritance should pass into another tribe by these females marrying the sons of any of the other tribes. In answer to their remonstrance, the Lord commands concerning the daughters of Zelophehad, in the 6th verse of this chapter, "Let them marry to whom they think best, (or, *wives to whom it is good in their eyes,*) only to the family of the tribe of their fathers shall they marry." This is also enjoined on every daughter possessing an inheritance in Israel, that every one of the tribes of Israel may keep himself to his own inheritance. All this points out and enforces the view which Israel had of the LOT, by which the tribes obtained each their inheritance, as sacred and irreversible. Peter addresses himself, in the beginning of his 2d Epistle, "to them who have obtained BY LOT (*Greek*) like precious faith in the righteousness of our God and Saviour Jesus Christ." It is also said to Daniel, "Go thou thy way till the end; for thou shalt rest, and stand in thy *lot* at the end of the days."

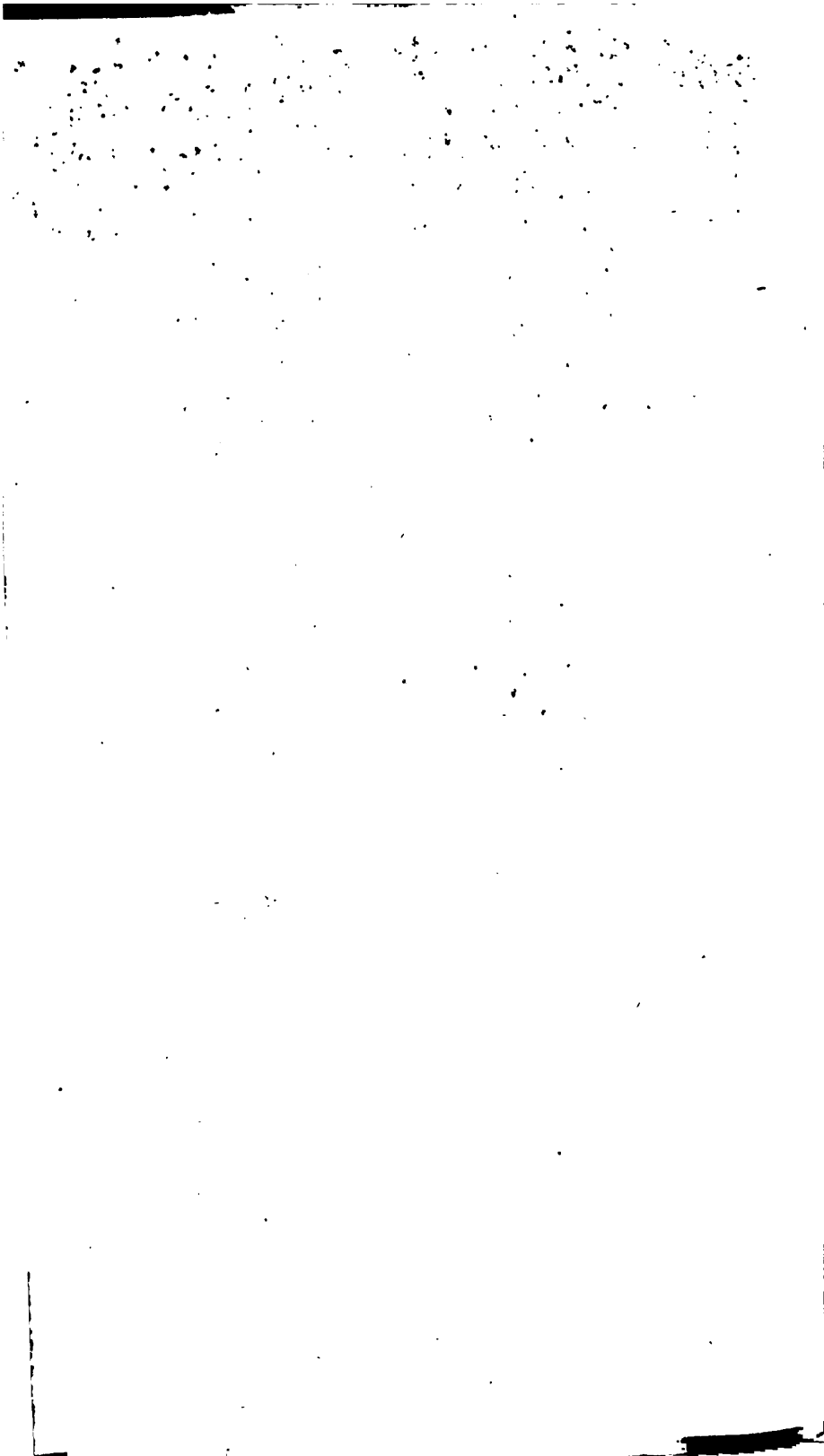
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